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VOICE OF MISSIONS.

Published Monthly and Semi-Monthly. 30 Young St., Atlanta, Ga.

The Organ of the Missionary Department of the A. M. E. Church.

PRICE 50 CENTS A YEAR.

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☞All Business Letters addressed to Bishop H. M. Turner, or VOICE OF MISSIONS, 30 Young Street, Atlanta, Ga.

Entered at the postoffice at Atlanta, Ga., as second-class mail matter.

VOL. VIII. 30 YOUNG ST., ATLANTA, GEORGIA, FEBRUARY 1, 1900 NO. 2.

SIXTH EPISCOPAL DISTRICT

Work During the Year 1899--Five Annual Conferences In Georgia; Three In Alabama.

Schools and Colleges—Faithful Men. Churches Erected and Debts Paid. Bishop Turner, Primate of the Church, Should Be Congratulated—Her Position In the General Conference of 1900.

The Sixth Episcopal District, composed as it is, of the states of Georgia and Alabama, is very remarkable in more ways than one. The fertility and situation of these states are most excellent, in that thousands live here who are largely farmers. The mild climate and congenial weather make it almost an ideal summer home. This is possibly the largest district in the church.

The possibilities for the spread of the church, the work that must necessarily be done, makes this, in many respects, the most burdensome of any district in the church. In the district there are more than 1,600 ministers, and over 105,000 members, with two colleges, hundreds on hundreds of common schools, and thousands of young men and women connected with this A. M. E. machinery; the buying of church property, paying of debts, providing food and raiment to supply these thousands, purchasing a home, supporting newspapers and looking after a thousand other things that annoy and perplex, make this one of the hardest burdens for both the Bishop and ministers. But whatever may be said about the men of this district, whether as to their department morally or intellectually, to my mind, God has never made a more law-abiding, a more loyal and faithful class of men than those who compose this district. They have made the A. M. E. Church what she is in this section. With pennies and dimes, poorly clad, ill fed, families exposed, they have braved the storms, and, like the tenth legion of Julius Cæsar, ignorant of their own welfare and health, they have tried to establish the Master's kingdom in vales and on mountains—wherever the sun has shown. The claims of the church have been met, when families have been left without bread and clothing. Since 1876 this district has put into the coffers of the general church, to say nothing of churches erected, schools, books and other necessaries, more than $275,000. Can or shall we be pushed aside? Or can it be said that we are not loyal and will not do our duty?

Bishop Turner came to the district at the height of the transition period of the church, when the pent-up fires of the past and a deep consideration of the present, and when the skies were indicative of desperate efforts to push forward the work of the future; at a time when the financial condition of the country was distressing; when the rains, storms, smallpox and yellow fever were broadcast; when the courts of justice were arraigning some of the greatest men of the country before them, and when criticism was rife. All of this had its effect during '96, '97 and '98. Do you ask, if these were hindrances? They speak for themselves.

We owe very much of our success, as well as our harmony in getting together, to the circulation, monthly, of the 11,000 copies of THE VOICE OF MISSIONS and the 3,000 to 5,000 copies weekly of THE Christian Recorder. The expense of these papers has been no consideration to those sending them out. The editor of THE VOICE OF MISSIONS has run that paper at a sacrifice of his own personal needs in household affairs. Cicero was never more determined to lay bare the plans of Cataline than the invincible Dr. Cheeks and his very Christian wife have been to get out the Southern Christian Recorder. The Presiding Elders, station, circuit and Mission men throughout the district meant to rebuke every man and woman who have attempted to speak in derision of the faithful men and women of Georgia and Alabama.

Every conference in the Sixth Episcopal District (7) have raised this year $436 to $940 dollar money above last year, with other expenses met, giving to Morris Brown and Payne Colleges from $3,000 to $7,000.

We can truthfully say, that almost absolute harmony reigned during these seven Annual Conferences. Some of the ablest men, along any line in the church, are in this district. We are frank to confess, that Alabama, in her last Annual Conferences, simply beat herself. Many stations and circuits reported more than a hundred dollars above last year. We ask even our most just critics if this is not an item of interest from Georgia and Alabama?

Much has been said about the position of this district and her attitude in the General Conference of 1900; so much so that two or three of the men in the state have become weak at times. They seem to forget the work accomplished and the natural place of the Sixth Episcopal District.

We have been told that there are too many men in the field in Georgia, and have been urged to have a primary. We have been told that if we would narrow our interests down, we might get what we want. Do 76 votes in this state count for naught? Do the 12 or 20 thousand dollars dollar money yearly from these states mean nothing?

Do the 1,600 ministers and 105,000 members mean nothing? Have these states put a man on the bench or in a general officer's chair who has not proven himself a master? Are we now asking to promote a pessimist? Taxation without representation is unjust. There is not a man in Georgia or Alabama who will cast his vote against the Rev. Charles L. Bradwell's being put on the bench. It's not Charles L. Bradwell at this time, but it's the men of the district who desire to have him serve the church. If there's a man in the state who would for one moment raise his voice against this expressed will of the majority of the people, he either attempts to gratify his own petty ambition, or personal interest, and has no general interest for the good of these states.

A goodly number of us have played the fool at the General Conference long enough. If our work and the interest we have manifested count for nothing, and, if we haven't the men, we are willing to "hands off," and step down for the church and for the race. R. D. STINSON, Atlanta, Ga.

A Notable Hanging.

Ed Fields, colored, was hanged in Jefferson, Ga., Jan. 5, 1900, for hooting Virgil Griffith, colored, on the night of August 20th, 1898, near Hurricane Shoals. Rev. H. B. May of the M. E. Church was the first to visit him. January 3, 1900, Rev. E. Pittman and wife of the A. M. E. Church called to see him. Fields expressed his thankfulnass to them for calling. He was asked if he was ready to die.

His reply was, "I am ready and willing."

Rev. Pittman, after a short talk with him, prayed and sang, and bid him good-bye, promising to call the next day.

January 4, Rev. Pittman, accompanied by Rev. H. B. May, called at 9 a. m., entered the cell where the condemned man was. Rev. May and Rev. Pittman shook hands with him. Rev. May asked him is he was prepared to die.

His reply was, "Yes, sir, I am ready and willing.

He asked him if he had been baptized.

His answer was, "No, sir."

"Do you want to be baptized?" said Rev. May.

"Yes, sir," said he.

"How—immersed or sprinkled?"

"Sprinkling will do," said he.

Rev. May read John 14th chapter, and invoked God's blessings upon Fields and the wicked world. Fields requested Rev. Pittman to baptize him. They shook hands and bade him good-bye. At 3:30 p. m. Rev. Pittman and wife, accompanied by Mrs. Harriett Hawkins and a number of others, entered the cell. Rev. Pittman read the order of baptism, and on bended knees Fields was baptized. Prayer was offered, then sung, "I Am Trusting, Lord, in Thee." He said he had some friends that he wanted to send word to.

"Tell Joseph Wright, Maysville, Ga., I want him to be a good boy and meet me in Heaven. Tell Samuel Fields, my brother. I want him to be a good boy and meet me in Heaven. Tell this," said he, "to the world: Don't drink and fool with whisky; it has brought me where I am. It is a bad thing. May God save the world and the wicked." We bade him good-bye.

January 5.—At 11 a. m. Rev. Pittman and wife, accompanied by Revs. May, Teasley, Poole, mother, sisters and brothers, entered the cell. Rev. Poole read Hebrew xi. Rev. Teasley invoked fervently God's blessings upon Fields. Fields asked that "Am I Born to Die?" be sung. While singing Fields walked around in the cell and shook hands with all, and said to his mother and all, "Meet me in Heaven." He wept.

At 1 p. m. Fields was led to the front of the jail where he was asked if he had anything to say. His request was that Rev. Pittman speak for him, which was done as above mentioned. He was then led to the gallows by Sheriff Stevens and with Revs. Pittman and May in front. There he (Fields) selected "Amazing Grace" to be sung. Rev. Pittman lined and asked everybody to join in the singing. Prayer was offered by Rev. Pittman for Fields and the world of wickedness.

The sheriff then placed the black cap over his head, the shroud on his body and the rope around his neck. Pittman said:

"Fields, are you feeling all right?"

His reply was: "Yes, sir; I am feeling all right and willing to go."

The sheriff said "All right" below. The trigger was pulled, and at 1:20 p. m. he dropped through the death trap. At 1:24 p. m. Drs. Smith and Hardiman pronounced him dead.

His body will be buried at New Hope tomorrow.

Imaginary Ills.

"Do you know," said the man in the gray ulster, "that police statistics show a total of nearly 20,000 persons who are reported missing every year?"

"I'll bet more than half of them aren't missing at all. They only think they are," responded the pessimistic man with a boil on his neck.—Chicago Tribune.

WORK FOR GENERAL CONFERENCE IN 1900

A Change of Law, New Law and Retrenchment.

MR. EDITOR OF THE VOICE OF MISSIONS—In looking over the columns of your valuable journal, I see many things referred to relative to the work of the next General Conference of 1900, but very few are saying a word respecting the changes in the law. You will please read Book of Discipline, page 98, chapter 3, section 4. This law is lame, and I cannot see why the framers did not see it. The idea of the signature of the Pastor and secretary of the official board to a document with the Presiding Elder in the chair, is nonsense in the extreme. Much more could be said as to its folly, but I will refrain from doing so. I most respectfully recommend the following to take the place of the chapter as it now stands:

NO. 1.—A CHANGE OF LAW.

A. M. E. Discipline, page 98, chapter 3, section 4.

District Conference, business of the Conference.

(a) The conference shall make provision for obtaining the Presiding Elders' support.

APPLICATION FOR LOCAL PREACHERS' LICENSE.

Every person desiring to preach in the A. M. E. Church, must bring from his church a recommendation to the District Conference, setting forth his character, usefulness and ability among the people. This recommendation must be signed by the secretary of the meeting held, and countersigned by the Pastor.

(b) The District Conference shall examine by a committee the applicant or applicants upon the books laid down for them; and if they believe he or they will be generally useful, the Presiding Elder may license him or them, according to the form of our discipline, provided, however, that they are certain that he or they are up in their studies, the licenses to be renewed annually, after a public examination before the District Conference.

APPLICANTS FOR ANNUAL CONFERENCE.

Every applicant to the Annual Conference for the itinerancy must bring a recommendation from the District Conference as to his or their acquired ability, his or their gifts, grace and moral characters, as well as their usefulness. It shall also take into consideration the following subjects. All after this we desire to stand as before:

CLASS MEETINGS—CHAPTER 6, SECTION 1.

First, leaders shall be persons of sound judgment and truly devoted to God. All the balance we wish to stand as before.

All laws or parts of laws running in conflict with these provisions are hereby repealed.

OUR WOMEN IN THE STEWARDS' BOARD.

We have a large number of stations and circuits, with but few men. We have women of ability that can act equally as well as our brethren. My object is to give the Pastor right to nominate females when he thinks best, for the good of the church, and the Presiding Elder a right to give said nomination to the Quarterly Conference. As the law now stands, some Pastors think that they have no right to nominate females, and the Presiding Elder refuses to put said nomination if nominated to the Quarterly Conference, because the law says they shall be men of solid piety, etc. I recommend the following to be adopted by the next General Conference:

A. M. E. Discipline, chapter 11, page 390, section 1—on Church Stewards.

Section 1. The appointments of Stewards.

1. The number of Stewards for each charge shall not be less than three nor more than nine.

2. The Preacher in charge shall nominate the number of Stewards needed for his Circuit, or Station, and submit the nomination to the Quarterly Conference, which shall confirm it, or, if see proper, reject it, provided, however, that he shall not nominate and the Quarterly Conference confirm more than nine.

3. The Stewards then so nominated and confirmed shall serve for the term of one year; the same course shall be pursued each year.

4. To be qualified for their office they must be persons of solid piety, who both know and love the Methodist doctrine and discipline. They must be of good natural or acquired ability to transact the temporal business of the church. This paragraph has been adopted by the Roanoke District Conference, also Chapter 3, Page 98.

NO. 3.—RETRENCHMENT.

Of this subject much has been said, but little I think in the right direction.

I think that a law should be enacted for the church to take up the work that hundreds of societies are doing which is eating out the vitals of the church. I know that a good class-leader is a big man in our church. My idea is to to make him larger. Let him be captain over his class; when a member gets sick let him send out from his class persons to set up with them each night; let him report the member to the Pastor, and at the end of the week see that the allowance is given when a member dies; let the leader report. Get his order for the burial money; have the class to turn out with a simple rosette; let each member per month pay his contributions about in the same form of other societies; have their contributions and fines all properly arranged in class and church book, and that no person not a member of the church can have their names enrolled to reap its benefits. Let the Pastor and stewards be satisfied as to the justice of each claim; let our churches be so arranged that each class can be private. I do not blame the people for belonging to some society to care for them when they are sick and bury them when they are dead. I belong to some societies, but I say let the church do this work, and if I was a delegate to the next General Conference I would frame a law and try to have it passed. This is what I call retrenchment.

NO. 4.—NEW BISHOPS.

The character, quality and ability of this office have been very ably discussed. I think there should be twelve districts, including our foreign work. Elect enough men for the districts, without any view to our foreign work, and let the appointments be made. I do not think that a Bishop should be elected especially for our Mission work. I think in the selection of the men, that God should be consulted. I think, farther, that the Bench of Bishops should be asked at least whom they favor. This was done years ago. I do not think a delegate should vote for a man because he likes him, or vote against him because he dislikes him. If I had a thousand votes I would vote for Revs. M. M. Moore, C. L. Bradwell and L. J. Coppins for Bishops; Prof. Hawkins, Secretary of Education, and Rev. A. L. Gaines of Virginia for the editor of the Christian Recorder. These are only some of my views, and I hope they may be considered.

J. STRANGE.

Roanoke, Va.

Dr. Walsh on the Theory of Evolution.

One of the most notable articles that the Catholic World Magazine has published for a long time is a review of the wonderful discoveries during the last fifty years in the science of biology. It is astonishing how much biological thought and expression has entered into our daily life, and while we imagine that biology is a science for scholars, a little consideration will make us realize that it has an intensely practical side, and of the many scientific truths there is none that is able to conduce to our comfort and safety as its deductions. Dr. Walsh, the author, is a man of mature studies, and he possesses the latest information from the European schools. He makes some most interesting statements about the theory of evolution which should be everywhere noted. Among other things, he says in effect, that the "Origin of Species," which now has been published for forty years, was accepted in the beginning without question by a great many, but is now subjected to the white light of scientific criticism, and many conclusions that it stood for are now entirely rejected. For example, the theory of sexual selection has been entirely rejected and natural selection has taken its place. Dr. Walsh also says the opinion as to whether one species may ever be transplanted into another is more generally doubted now than it was ten years ago. He finally makes the following admissions concerning the theory of evolution:

"As a matter of fact, far from being able to show how species have been converted into one another, we are not even able to point out a single case of the undoubted transmission of even one acquired character. A good many cases presumed by various observers to be examples of such a transmission have been reported, but all of them so far have proved to be illusions when submitted to the judicious criticism of serious biological criteria. Medical men still cling to the idea that acquired characters are transmitted, and that, too, very commonly. A great many of the claims now so frequent as to the heredity of predisposition to disease, and even of disease itself, assumes that the transmission of acquired characters is an accepted principle. As time goes on, however, medical men have learned that at least it is not disease itself that is transmitted. Tuberculosis and leprosy, and like diseases, have been removed from the category of directly hereditary diseases within the last few years, and the predisposition to disease is now recognized to be rather a general lowering of resistive vitality than a specific tendency to the acquirement of any particular disease, or even a lack of organic resistance to one rather than to any other disease.

"Occasionally in the medical journals we meet with reports of cases where mutilations are said to have been transmitted. This brings the whole matter very properly back to the realm of coincidences, where it belongs. In general it may be said that this is the great crux of the theory of evolution, the corner-stone which must be secured before a permanent scientific edifice can be built. We are no nearer a demonstration of the actual transmutation of species now than we were forty years ago, when Darwin's theory first disturbed the scientific world. On the other hand, it must not be forgotten that forty years are not much in the history of human knowledge and that the theory of evolution, far from being definitely settled, is, in the opinion of present day biologists, only just beginning its development. Professor Henry Osborn, of Columbia University, said not long ago: 'My last word is that we are entering the threshold of the evolution problem, instead of standing within the portals. The harder tasks lie before us, not behind us, and their solution will carry us well into the twentieth century.'"

PROGRESS OF MISSIONS DURING PAST CENTURY

[Extract from "Missionary Annals of the Nineteenth Century," by D. L. Leonard, D. D., copyrighted 1899 in England and United States by F. M. Barton, publisher, Cleveland, O. Price, $1.50 postpaid.]

A hundred years ago nearly a third of the globe was absolutely unknown, while much of the remainder was so remote, with commerce so slight, and means of communication, whether on land or sea, so meager and clumsy, as to be practically inaccessible. When Carey sailed travel and trade were compelled to resort to facilities scarcely better than those in vogue in the days of Paul or the patriarchs. From five months to seven were required, when a vessel happened to be going in that direction, to make the passage from London to the Orient, or from Boston to Honolulu, and an entire season was expended in crossing to the mouth of the Columbia or to the Golden Gate. All undreamed of was the magic potency of steam and electricity, of the locomotive and the ocean greyhound. By comparison with what we easily enjoy, only the slightest communication was had between remote regions, or even between peoples dwelling side by side. With the multitude at least, whatever was more than fifty or a hundred miles away was also out of sight and out of mind. As for Africa, it was as little known as the surface of the moon, except a narrow strip along the Mediterranean border, a tiny space just at the southern tip, or upon the West Coast where the slave-stealers had established themselves. More than nine-tenths of North America was still an uninhabited wilderness, upon whose trackless spaces the eyes of civilized men had never gazed. The nineteenth century has been pre-eminently one of discovery and exploration, that the truth might enter and righteousness might prevail. The inventor also has paved the way for the Missionary.

In other ways also was the world closed against the entrance of the Gospel a hundred years ago. Ignorance, conceit, suspicion, prejudice, fanaticism, irresponsible tyranny, had reared their solid bulwarks to exclude the very best that Christian nations had to bestow. China, Japan, Korea, whose inhabitants constitute a fourth of the population of the globe, had most resolutely fenced themselves in, and fenced all foreigners out. Whoever ventured to cross the border was subject to instant deportation, if not death, for his presumption. The entire Moslem world was shut and barred against the entrance of all who would proclaim Christ. Even yet in some respects the case is about as bad, but in other particulars a marvelous change for the better has been wrought in the providence of God. For, two or three generations since throughout all that vast realm the political power was wholly in Mohammedan hands, whereas this has since been almost wholly transferred to rulers who are Christian, like Britain, Holland, France, and Russia, while Islam as a political force has dwindled far towards insignificance. But still further, for shame! A century since the bulk of Christendom was intolerant, religious thought and worship were restrained by statute of church and state, the popular use of the Bible was forbidden, to teach a faith and practice purely spiritual was to commit a heinous crime. Only in Protestant countries were reason and conscience free. Everywhere else, in Russia, Catholic Europe, America from Mexico southward to Cape Horn, intolerance was enthroned in realms both ecclesiastical and religious. How changed from that condition as this first Missionary century nears its end.

Most incredible of all, even in India, then a possession of Protestant England, though nominally ruled by the John Company, Christianity was contraband, illegal, its proclamation forbidden under severe penalties. This was, to be sure, in part because of almost hysteric fear of uprisings on the part of fanatical Hindus and Mohammedans, but also in part because of a disrelish for an evangelical type of piety which had resulted from the Wesleyan revivals, the teaching and example of fervid Missionaries would be too severe a rebuke to the exceedingly loose morals of the "old Indians." Sydney Smith's famous essays in the early numbers of the Edinburgh Review, which overflow with biliousness, which appear to exhaust the language of contempt, enable us to appreciate in what slight esteem Missionary activity when bestowed upon the unevangelized world, was held, even by many who were by no means un-Christian in heart and life. Not entirely until the century was well advanced did these barriers disappear through the potency of the Hand divine. Surely, no other century, not all the Christian centuries combined, ever witnessed the opening of so many doors that the work of the Lord might be undertaken, that the word of the Lord might far and wide be proclaimin the ears of the perishing.

Though the number of foreign missionaries is wofully inadequate, and utterly insignificant, for the task of evangelizing the 800,000,000 who are ignorant of the way of life, nevertheless, since Carey's first convert was baptized, at least 10,000 ordained ministers have gone forth from Protestant Christendom; most of them also with wives, who in many cases are worth every whit as much as their husbands for the furtherance of the kingdom; at least 3,000 laymen to serve efficiently in various capacities, and not far from 4,000 unmarried women. Not much less than 30,000 is the contribution made by Christian countries of trained intellects and consecrated hearts. In recent years the number prepared and willing to go is greater than the ability of the societies to send. A marked change from a few generations since, when it was next to impossible to find clergymen willing to take the risks and endure the toils involved in crossing oceans and burying themselves in regions where savagery and superstition were supreme. To these figures must be added a native agency aggregating at least 80,000, of whom 6,000 are ordained pastors, and the others have been trained to efficiency as preachers, teachers, catechists, Bible readers, zenana workers, etc. Therefore an evangelizing force of considerably more than 100,000 has been raised up and sent forward at the average rate of 1,000 annually through the entire century. As compared with the ability and the need, this is not much, but the entire fifteen centuries preceding did not produce an aggregate to match this exhibit of love and zeal.

A survey of the money cost of all this is next in order. The sum expended cannot be less than $300,000,000, and is likely to be nearer $500,000,000, especially if home expenses are included, and all such auxiliary instrumentalities as Bible, tract and other publishing societies, and the cost of translating and printing, of producing the vast mass of literature required for the educational work. This sum, though large, is not a tithe of what is imperatively required, or of what might easily have been bestowed. From many professed disciples of Christ not a penny was derived, most were possessed of no sort of conception of their obligation or privilege in this great matter, and only the few presented that which cost the least self-denial and self-sacrifice. It remains, however, that no generation of saints can be named which gave so generously as this one does, to such a host of good causes. This results, no doubt, in some considerable degree, from the fact that the average human of our time is easily able to procure five or ten dollars where his brother of former days could not add one dollar to his store. It was barter then, instead of payment in hard cash. Our mines are fairly pouring out their stores of gold and silver. But, besides, nothing is more certain than that the beneficent spirit, the readiness to give liberally, has kept full pace with the ability to impart. Time was, and not long ago, when benefactions like Astor's of $400,000, Smithson's of $500,000 and Girard's of $2,000,000 stood almost alone, and were accounted phenomenal, whereas now scores and hundreds are far outdoing them. Large numbers of both poor and rich are rapidly coming to esteem themselves as literally not their own, and their worldly possessions as only held in trust for the Master's uses. By the ten thousand, godly women pledge and pay five, ten, twenty-cents a week for Missions. Twenty thousand Endeavorers have already enlisted in the Tenth Legion, thus engaging to tithe their earnings for the direct furtherance of the kingdom. As a result more has been laid on the altar to be employed in the spirit of the Good Samaritan since Carey died than was offered between that date and the death of the Apostle Paul. The calls are many and definite, the whole world is brought near, and the sense of brotherhood is growing, the sense of responsibility also for the well-being of others. When the facts are plainly set forth, and wise methods are fashioned for gaining access to purses, the gold and silver will be forthcoming in abundance.

What becomes of the $15,000,000 more or less which the Protestant churches are giving annually to sustain the foreign work? That the maintenance of the working force, whether European or native, is looked after may of course be taken for granted. Beyond this the educational phase of Missions requires a passing notice. By most who have bestowed intelligent thought upon the matter, the conviction has been reached that mere heralding of the glad tidings with the voice is far from sufficient, would be utterly inadaquate to change the world from heathen to Christian, no matter how long maintained. Converts must be trained to intelligence, at least to a certain extent civilization must be introdnced, with various institutions which bless society in the western world. In particular a native ministry must be secured, and the multitude must be enabled to read the Word of God. Large sums therefore are required for educational purposes, for schools of every grade from the lowest to the highest must be housed and supplied with instructors. As a rule every mission has a school system to meet its intellectual necessities, whose climax is seen in Robert College, Syrian Protestant College at Beirut, Lovedale, others in the chief cities in India, half a dozen in China, and the Doshisha in Japan. The American board alone sustains eighteen theological schools and twelve colleges. Not far from 1,000,000 pupils are now under instruction, and since the century opened probably 10,000,000 have been helped toward true intelligence. But besides, in many cases these schools have stirred Oriental churches, Romanists, Moslems and others, in self-defense to provide facilities for gaining at least a smattering of knowledge, where hitherto the masses had been left in abject ignorance. Let it not be forgotten, this grand educational system encompassing the globe has been reared from foundation to capstone within a single hundred years. When and where in human history can such an achievment elsewhere be found?

Judge Rideout, Who Recently Left This Country

CAPE TOWN, SOUTH AFRICA, December 4, 1899.

Bishop H. M. Turner, D. D., LL. D., Editor-in-Chief of VOICE OF MISSIONS:

DEAR SIR—I once read a book and the title of the same was "Wise and Otherwise." Should I say anything wise relative to the subject matter in finding myself, wife and daughter, after a month and fourteen days' travel from the great metropolis city of the northwest—Seattle—extending over five days before reaching Greater New York, and within that time the electric batteries, with its rotary power of mind, brought this serious question to me, "Will the embarkation at the port of Greater New York bring in its haven results as pictured by the various periodicals of the justification for such a journey?" After taking leave from the port named, it took seven days to span between the port named and Liverpool, the great manufacturing center of the world. After landing, we were ushered into the English carriages on the Northwestern Railway at 4:00 p. m. and at 8:10 p. m. we found ourselves standing in the great city of London, a distance of 208 miles from Liverpool. It is an old and quaint city. The most cosmopolitan in the world, and the most metropolitan. In its march of progress it is nearly at a standstill. For science, literary and art, its thoroughness is complete. For commercial and monetary powers, it is rightly called the mistress of the world. Her people are a different type from that of the American. Not flavored with that dash of supercedeousness, commonly called check, but are open and frank, and come near to doing the right. After visiting the many places in this great city for three days, we were again ushered into the English carriages of the Southwestern Railway, and a few minutes over five hours and 24 minutes we found ourselves at Southampton, where we again took voyage upon the steamer German for this place. Our accommodations were par excellent, although on board of said steamer was the Rifle Brigade, or regiment, numbering 1,485 men, including officers, enroute to the Boer and English war, which is now in full action, aside from 118 passengers. Our voyage from Southampton, crossing the Bay of Biscay, was all that one could hope for. Teneriffe was our first stopping place. Quite a pretty little island reared its lofty head in the midst of the great deep in defiance of the waves and tides of the mighty Atlantic. The city of Teneriffe was beautifully situated on the slopes and plateaus of this island, and is quite a busy place, numbering some 15,000 inhabitants. It is a Spanish island and city, and its government under the Spanish rule. We remained in the harbor six and a half hours, and the signal was given and the anchor was hoisted and we again turned head too and to sea we put. After several days we cited Cape Verde, where the route is taken for Liberia, the great Negro Republic—the place that's not the coming, but is now the true development for Negro manhood and womanhood; where, without let or hindrance, the freedom of right is the insignia written upon the brows of each and all of its inhabitants, and is not the death knell that it is said to be by those that know not of it. After citing Ascension island that had struggled beneath waves and billows; she, too, showed defiance within a night and her head stands lofty and superb above them, and is now the habitation of man, where commercial interests are developed, and she is supplying coal and other commodities for the happiness and comfort of the human family. Still on our route, we crossed the equator and for the first time in our lives on that night we saw in the starry elements the southern cross, which is an emblem of peace and good will to man—that a Savior had died for his redemption. Our next stop was at St. Helena Island, that historic place where the most ambitious man and military genius and resources unbounding had been able in his days to have been the victor at Waterloo, the entire map of all Europe and the eastern hemisphere world have changed. That man was Napoleon. He was exiled and died there. It brings to mind the utter littleness of man's feeble efforts; for now that island is the citadel for the protection, and supplies cable and military camps of the various steamship lines plying between this port and the ports of the world. Its inhabitants are the descendants of the African slaves that were transported there some thirty odd years ago, save the military officers, the governor general and his cabinet, and of course a few Jews that are in business. The people are progressive with considerable intelligence, surrounded with pleasant homes and comfort. Religiously, the majority belong to the Church of England. That being an island belonging to England. A splendid field for the establishment of the A. M. E. Church. Again signal was given after being there for twelve or fourteen hours and our journey was continued. After being at sea for four days on the morning of the 5th, we cited the west shores of Africa. We cannot give a description of our thoughts at this time. So impressed with the thought that we would probably be landed upon the shores where it was once said some years ago by the late but ignorant of his utterance, Rev. Henry Ward Beecher of New York, that if the continent of Africa were to sink in mid-ocean that the good that it had done as to religion, literature and progress would leave no trace or track but the bubble that it made when it went down. How foolish and far away from truth were such words. But enough of that. Now we're in Cape Town, the picturesque city with its suburbans. It has an inhabitance of over 100,000 people, with a climate superb, healthful and restorative, a sanitarium for the ills of all characters of diseases. We find the native or Negro in all departments of business—thousands of them comfortably situated, healthy, happy and contented in so far as this world's goods are concerned; save the fact that they are hungry for education, hungry for the word of God, hungry for the American Negro to come and live with them to establish the true Christian influences that they believe that they have within him. I find no scullionism in this country, and why is it that the leaders of the Negroes of America can say such hard things about Africa? We are simply at the gateway, and from our attendance at the native church of the Rev. M. M. Mokone on last Sabbath, we met Rev. J. Z. Tantsi, Rev. Tullei and Chief Denzlutlti and Chief Lousliqsi of another great tribe in the interior of the Basuta Lands, that the Cape Colony is no comparison to their sections. Their greatest needs at present are preachers, teachers and business Negroes.

Climate is much better than here, more congenial and the entire realm of their country is like the horn of abundance out of which everything flows that is good. Why some of the heads of the A. M. E. Church and professors in the colleges and schools and other prominent Negroes of the U. S. will silently submit to the twisting of the laws of that country, out of which comes disfranchisements, political iguorings, business boycotting, the union labor organizations denying them the right to make a living. The courts scanting upon their civil rights and say they have none. The 85,000 white ministers that proclaim the gospel every Sabbath are silent upon the lynching and burning of Negroes. The thousands of Christian Endeavorers and the Womens' Christian Temperance Union each and all hold abated breath and not a one can say, lynchers, stay thy hand. Burner of Negroes we invoke the vengeance of God upon you. It is hard for us to understand that these Negro leaders of America have taken issue with the emigration of the American Negro to Africa. All we can say is, that it is a misrepresentation to teach false doctrine. The A. M. E. Church we find to be the coming church of South Africa. The loyalty of its ministers and members is far beyond our expectation. Although Bishop W. J. Gaines' letter some time since in The Christian Recorder relative to certain rights was not in line with the discipline of the church, caused some little rupture, but of a minor character, the church is marching on, going forward, and is acceptable by chiefs and tribes. There should be planted among the various tribes a Missionary school. But suffice it to be said, the work is firm, that the host of ministers are with the church and not Dwane.

I can say to my friends, come and see and be convinced regarding Africa.

Yours respectfully,
CON. A. RIDEOUT.
Cape Town, South Africa.

In my next letter look out for me when I go to the interior.

That Church Institution.

MR. EDITOR: In the Christian Recorder, date December twenty-seven, there appears an article on an Institutional heaven:

The writer is a preacher, of no mean renown;
And dwells within a city whose limits—yet unknown!

The writer sets forth, in a most vivid description,
That such an institution would save from perdition.

He calls it a Church, this gives it some consideration;
But how it was conjured up, beats the imagination.

We know there are others who control such an institution;
But the A. M. E. Church can evade such a pollution.

We have Institute Churches, in this great connection;
And you see everything, but a cheerful collection.

What more do we need in our churches these days,
When we have fairs, socials, lotteries and monkey plays?

It seems almost incredible, but facts are not fancies;
We will soon reach the place for "Church Institutional" dances.

And then, a step further, and the old way discard;
We will have the beautiful, but devilish, Institutional card.

And with checkers, dominoes, billiards, and some bagatell,
We will have in full operation an Institutional h—l.

What we need most, as a Church Institution,
Is a building erected for the soul's restitution.

Where all its efforts shall be saving from sin,
And not the favor of this world to win.

Such an institution should have gospel towers;
Lighted up, both night and day, by Pentecostal showers.

Over the door in great letters of gold,
Should read: The Shelter of the Great Shepherd's Fold.

VOICE OF MISSIONS

Is published by the Missionary Department of the African Methodist Episcopal Church, and is issued monthly and semi-monthly at Atlanta, Georgia, United States of America. Price only 50c. a year; single copies 5c. each.

It will contain Home and Foreign Missionary news, and the progress being made by the African races and their descendents throughout the world.

Bishops, Presiding Elders, Pastors of Churches and their wives are agents and no other without a certificate from this office.

Address, VOICE OF MISSIONS, Atlanta, Ga., or Bishop H. M. Turner, Atlanta, Ga., no street or number being necessary. THE VOICE OF MISSIONS has reached a circulation in America, Africa, South America and West Indies that leaves it without a rival.

As an advertising medium in foreign countries it has no equal.

Every issue will be worth its yearly price. Should subscribers not be treated justly and fairly, write to the publisher.

H. M. TURNER,
Editor and Publisher.

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THE TEN-MILE PETITION TO CONGRESS FOR $100,000,000.

A petition to the United States congress, asking for a hundred million dollars to aid those in leaving the country who have any brains or manhood, is now being signed up. Our object is to have enough to sign different sheets of paper, so that when they are pasted together the scroll will be ten miles long.

The convention in Birmingham, Ala., August the 2d, elected us President of the movement, but neglected to provide a secretary, but afterwards directed us to appoint one. Rev. J. S. Flipper, D. D., cheerfully accepts the position of Secretary, and we have gladly appointed him, as he is a man of business methods and punctual almost to a fault. Therefore, in all sections of the country, persons who may fill out sheets of paper with a list of names will mail them to Rev. J. S. Flipper, D. D., Atlanta, Ga. Street and number not being necessary, as he is well known. Let all who favor the movement simply sign their names on sheets of foolscap paper, by writing their names and residence on every line, and when the paper is filled out, leaving a margin at the top to paste other papers to, forward the same as directed above.

tf H. M. TURNER, President.

WE ARE GETTING BETTER.

We are evidently on the mend, and we trust, in a few days or a few weeks, will be up again. Our paralytic stroke, thanks be to Him who rules the Heaven and the earth, was temporarily of a mild nature. It could have been much worse. Though confined to our room, and under the care of the physician, we are hopeful, and believe that nothing but God Himself can rob us of our life.

H. M. TURNER.

REV. I. N. FITZPATRICK, P. E.

Rev. I. N. Fitzpatrick is sent to South Africa, and will be able to give all the interpretation of the A. M. E. Church necessary. His judgment and acquaintance with the law is adequate to all present and future responsibility that may be in demand while there. He is personally acquainted with J. M. Dwane, and will be able to tell the truth in all matters connected with the A. M. E. Church. We have heard since Fitzpatrick departed that we are working him up for the Bishopric. Such a thought never entered our mind, and what if we did favor him for one of the next Bishops of the A. M. Church? Is he not the equal of some who are in harness, and is he not the peer of men spoken of? We sent him to South Africa because we were assured that he would go and that he would go at once, and one thing that we know of, Fitzpatrick, if he promises to do a thing, you can rely upon him. He is a man of his word. He does not have a string of red tape to unroll when he tells you he will do a thing. Then, he is familiar with the workings of the General Conference, as well as the Annual Conferences. In other words, he is a man of parts—a whole-soul child of God.

MISSIONARY EASTER DAY.

In our next issue much will be said about Missionary Easter Day. Our Missionary demands are simply frightful. Every bit of territory that we capture for Jesus and His church makes so much field for those who are to come after us, and will be a crown in the election of those who are to be Bishops in the coming ages. Let the young men of the church not forget this. Let them help the Missionary cause while it is young and let them feel that the African M. E. Church is the theatre of the coming day.

REV. D. H. BOWEN, D. D., who acted as agent for the VOICE OF MISSIONS at the N. E. South Carolina Conference, has forwarded us quite a list of subscribers with their subscription fee for six months and a year. He feels doubtful about some of the addresses of the ministers. Should the paper not reach them, they will kindly notify the editor, or their friends will do so.

REV. C. J. BYNUM is transferred from the North Georgia Conference to Liberia, Africa, and he will be Presiding Elder over the Grand Bassa district.

One of the most notable changes in our common school system is the tendency toward compulsory education. Thirty-two of the forty-five states have enacted laws for compulsory school attendance and such statutes will probably be adopted soon in most of the other states.

"Now Is Your Chance To Emigrate, and Not to Africa."

The above is the heading of an advertisement which appeared in the September number of THE VOICE OF MISSIONS, from which I copy the following:

"The Planter's Association of Hawaii is in correspondence with the Southern Pacific company with a view to securing between fifteen and twenty thousand colored laborers. Mr. W. R. Fagan, traveling passenger agent, with headquarters at No. 10 Kimball House, is in receipt of correspondence from the San Francisco office, requesting him to investigate, and would be glad to hear from colored people who desire to go to Hawaii.

"Write to W. R. Fagan, 10 Kimball House, Atlanta, Ga."

Undoubtedly the editor permits this advertisement to be inserted in his paper without understanding its true nature. We cannot wonder that he prefers almost any country to one where mob law rules, where American citizens are publicly burned at the stake and innocent men are liable at any moment to be tortured and killed.

If one thinks for a moment of taking advantage of the offer and emigrating to this "healthy, pleasant and fertile region," let him read the following extracts from a letter which appeared in The Galveston, (Texas,) News. It was written August 25, 1897, by The News' special correspondent in Hawaii, Alvin R. Hawkins, who died immediately after. Let every "colored laborer" who reads it regard it as a warning from the grave:

NEGROES IN HAWAII.

THE CONTRACTS EQUIVALENT TO SLAVERY.

"The handful of rich whites, backed by the American minister, is the government. The Hawaiians, with all the facts on their side, assert that the government was torn from them by the action of Minister Stevens. The movement that culminated through the treachery of the American minister in the independence of the government was not to change the form of government from a kingdom to a republic, but to deprive the natives of their lands without compensation. This is history, disguise it as we may.

"The papers here have devoted column after column to the Negro question, and have filled their sheets daily with interviews as to the advisability of replacing Chinese and Japanese contract laborers with Negroes from the south. The burden of their cry is that the Negro is an ideal race to perform contract labor, and candidly say that his schooling as a southern slave pre-eminently fits him for the life here; that he only knows how to work from sunup to sundown, and so could do the work of three Celestials and they are satisfied with corn bread and bacon, so they would be inexpensive to keep. This has continued from day to day until the people have become enthused upon the subject and contracts have been made for their importation. Their plan is to get into the thick belts of the southern states and make contracts with families. But what does the singing of one of these contracts mean? A case has been adjudicated by the Hawaiian supreme court bearing on the question of volunteer slavery. The board of immigration of the Hawaiian Island had contracted employment to a laborer of a foreign country, and after his landing assigned him to a corporation. The laborer had worked for the corporation some two years and then appealed to the supreme court on the grounds that he was unwilling to work for the corporation and that his slavery and involuntary servitude are forbidden by the Constitution."

Then follows a description of the case from which we learn that the laborer's appeal was in vain and this unfortunate victim of man's avarice was compelled to remain in slavery.

The correspondent of The News adds:

"So it might as well be understood by Negroes desirous of coming here under contract that all the police power of the Hawaiian government can and will be employed, if necessary, to carry out the bond. Slavery existed in the south for life, but slavery exists here for a term of years under the appellation of contract labor. In the south the master owned his slaves for life and therefore it was to his advantage to treat them well; but here owning them for but a term of years, that might not be expected. ....The remarkable feature of this slavery is that nearly all the Americans here are from north of Mason and Dixon's line.

CLARISSA OLDS-KEELER.
122 Tenth St., S. E., Washington, D. C.
September 9, 1899.

A LETTER FROM REV. SINAMELA, P. E.

KROONSTADT, 6th Nov. 1899.

HIS GRACE H. M. TURNER, D. D., D. C. L., BISHOP A. M. E. CHURCH, ATLANTA, GA., U. S. AMERICA:

REV. FATHER IN GOD—Having this liberty of acquainting you with circumstances concerning our church, work has grown enormously in the Free States and is showing prosperity for the future, both in schools' class meetings and prayer meetings. We have the whole week's work in the church: Mondays, women's prayer meetings; Tuesdays, on trial classes; Wednesdays, on full members' classes; Wednesday night, for men and church choir practice. I should have written to your honor before this, but owing to the war now raging in South Africa, I failed, having now found an opportunity of sending you this letter.

A Special Joined Conference, where we did not go, of both Transvaal Annual Conference and South African Conference, held at Queenstown, presided over by Rev. J. M. Dwane, Missionary Bishop. We did not attend that conference, during which time Rev. Tantsi wired to me inquiring from where Brother Xaba was and that Rev. J. M. Dwane has given our church a fatal blow, most erroneously represented, which telegram I accompany or inclose in this letter.

A letter from Rev. Xaba, informing me that Rev. J. M. Dwane has resigned our church, also Revs. Kumalo, H. Ngcayiya and a few others; so if this be true our church stands a poor chance. We also said we did not want to be mixed with the Colonial Kaffir nor their manners and habits.

They don't trouble for building churches, simply troubling other ministers in wanting them to be moved from their circuits. So now I say what that respectable man and great Christian, Mr. F. Gow said, that the church, in the whole, required better representation. He and I agree.

Now I must say this, I want your honor to send me my Presiding Elder's certificate, which V. B. did not give, nor do I hope of ever getting it, as I am required to have my documents with me whilst traveling on farms.

Mrs. Amelia E. Barr says men are supplanting women as household servants.

The Christian and Heathen World On Bending Knees.

JANUARY 15, 1900.

LORD BISHOP HENRY M. TURNER, D. D., LL. D., D. C. L., the Martin Luther the Twentieth century, the modern reformer, African explorer, the Primate of his church, greatest hero of the age, the philosopher and historian, the acknowledged leader of the Negro race, the champion of religious and civil rights, Ex-Diplomat of the Liberian government, one of the foremost Prohibitionists of this country, the most famous silver-tongued orator of this mighty nation, the popular church dignitary among his race of today, one of the best parliamentarians among our race, a right thinker, journalist and scholar, linguist and logician has been prostrated or prehensied by some post-meridian disease. The Roamer came upon him December 15, 1899, in Savannah, Ga., while holding the thirty-second session of the Georgia Annual Conference. He fell among his friends and comrades; his God was nigh; partial prostration to his antagonist; sent a rendering concussion over the cables and telegraphic wires to the civilized and half civilized world, saying Bishop H. M. Turner, the giant Cedar of Lebanon, the chieftain of the race of the A. M. E. Church has been stung by a Hemiplegy; his tenement of clay tremblingly gives away. When I heard it my heart fluttered with a tremor, pulsation ran through my thews beyond human control, whimsical feelings quelled my frame; my puisance strength failed; my hydraulic engine was moved to sensation; I readily became a querist, what will the end be? Next, O God, save Bishop Turner; spare him; restore him; give him strength and health.

I thought nothing of eloquence of speech, but earnestness from the seat of the heart up to the throne of Jehovah. While this great hero of many battles was slumbering on his bed in Savannah, we heard, as it were, Jesus speaking from on high, saying:

Behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own.

Providence had to do what tongue and pen had failed to do—that is, to get this venerable church functionary to rest. Now, I say rest, but could he rest with the weight of this mammoth church and with all its volumes of business? The burden of this wicked nation's sins and malicious malfeasance, the injustice that's being dealt to his race, and the malediction of his foes upon the other hand. Eleven giant Annual Conferences upon him; the unrighteous and sudden revolt of our church in South Africa; the Missionary Department and its commanding computations rushing in on his brains; all the Negro empires writing to him asking him to please bring the African M. E. Church to them; hundreds of letters pouring into his studio weekly, THE VOICE OF MISSIONS, the leading Negro paper now before the reading world, which is being read by seven Kings and other dignitaries too numerous to mention with an enormous amount of cargo flying with the rapidity of lightning from around the globe. I think it is enough to run ordinary minds distracted. Dear Father in God you have the sympathies of the entire state of Alabama, the Central Conference, and also the Camden District, Salem A. M. E. Church, my charge.

May you see the light of the reconciled countenance of the Son of God in full effulgence shining upon your pathway as you roam through life.

Sir Hans Sache called Martin Luther, the nightingale of Wittenberg, who lures the listening sheep fallen among ravening beasts of prey to a lovely, flowery meadow, where grass is green and waters are still. Long may our Luther Bishop Turner live.

Listen, Bishop, to Wallentein's words of condolence—

Turn not thine eyes upon the backward way—
Let us look forward into the sunny days,
Welcome with joyous heart the victory,
Forget what it has cost thee, not of today.

This prayer will forever go up for you, dear Bishop, while you pray yourself—

Cast me not off in the time of old age;
Forsake me not when my strength faileth.

Now, also, when I am old and gray-headed, O, God, forsake me not until I have showed Thy strength unto this generation, and Thy power to every-one that is to come. (Psalms lxxi, 9-18.)

There is seemingly no man living that can compete with you. The Alabama minute men will never forget you, time-honored sir—will take you four more years if we can get you. Meditate upon God's word is the language of St. Teresa to His Grace, Bishop Palafox, and Bishop Osma. St. Bernard wrote to his Pope Eugenius, through thy multitude of affairs, meditate; may the fire of divine grace burn in your heart; look to Jesus, your Savior; stay on your knees—He will give you strength.

Respectfully yours,
REV. J. H. McGEHEE, Pastor.
Allenton Station.

Variety Is the Salt of Nature.

The presentation of autograph copies of "The Battle Hymn of the Republic" and "America," which President Thirkield had secured from the authors, Mrs. Julia Ward Howe and Dr. S. F. Smith, was a notable feature of the formal opening day on November 9th, at Gammon Theological Seminary. These, handsomely framed, with photographs of the authors, form valuable additions to the library, which has also an original poem by Whittier and an autograph by Harriet Beecher Stowe. The large and valuable library of Dr. Payne has recently been placed in a library alcove.

Much enthusiasm was manifested in the formal presentation of a portrait of Bishop Hartzell, in behalf of the Stewart Missionary Foundation for Africa by Dr. Bowen, the secretary. The seminary is bound by close ties to the Bishop's work, as three of its graduates have been called by him for leadership in the educational and religious work in Liberia.

The seminary opened the first week in October with a thoughtful address by Dr. J. W. E. Bowen. There is an increase in advanced students and the largest class in the history of the school will graduate next May. The formal opening day address was delivered by the Rev. Elijah H. Oliver, of the class of '95. He has a fresh and vigorous treatment of the theme, "The New Minister, His Problems." His strong plea for larger intelligence and high moral life in the ministry and for temperance reform, were received with hearty applause. President Melden and Dr. Crogman, of Clark University, Secretary Irving C. Penn, and the Revs. Alston, Rush, Johnson, Mouson and Arnold took part in the exercises.

REAL AND FORMAL DEVOTION.

Those subjects immediately connected with our spiritual and eternal interests and welfare seldom excite that serious and thoughtful attention their momentous importance demand. This may be accounted for, in part, by our depraved tendencies inclining us to give the time and attention due them to matters of less moment. The subsequent consideration of the two phases of religious devotion, indicated in the subject of this crude paper, will serve as an explicit and satisfactory illustration of our home-spun ideas upon religious devotion. There are so many mistaken and erroneous ideas entertained and practically expressed on religious devotion, that we regard it a self-imposed duty to call attention to the most noticeable and prominent. If the humble discharge of this conceived obligation exposes us to severe criticism, we will accept it as a reward for exciting attention, if nothing more.

DEVOTION APPLIED.

Religious devotion, as applied to many professing Christians of today, will readily admit of terms other than those employed to describe its manifest fervency and spirituality. It is an obvious and lamentable fact, that a large proportion of our church membership has a vague and foreign idea of religious devotion. This class of professors is irregular in attendance upon divine service, spasmodic in giving, cold and formal in worship and inattentive to the preaching of God's word. The warmth of their interest in the benevolent enterprises and spiritual development of the church will not exceed that of a January day in the polar region. They never perspire from liberal fever or religious exertion. There is another class that exceeds the former in magnitude, because it is composed of the ins and the outs of the church, whose attendance, apparent interest and liberality result from religious curiosity, or a love of parade and display. These religious defects are apparent and prominent in the life and deportment of some, from whom we expect their pleasing opposites. These formal worshippers may possess many commendable characteristics, but these, however excellent, cannot supplement their deficiency in religious devotion. Religious formality, regardless of the phase it assumes, cannot produce spiritual growth or fruit. A cold and restrained participation in the ordinances of divine worship, is aimless, lifeless and unprofitable. Religious vanity and formality are waging a secret and incessant war upon Christian piety and spirituality. Their virulent effects upon the latter will ere long appear in their most hideous form, to the astonishment, consternation and embarrassment of the church of God.

Is there any escape from this foreshadowed danger to vital Christianity and the church? Yes.

BY A DEVOTIONAL SPIRIT AND HABIT.

The devotional habit is the legitimate fruit of the devotional spirit. The formation of the devotional habit is contingent upon the forceful character of the devotional spirit. This devotional spirit is the direct effect of an abiding conviction that it is a vital and essential part of spiritual life. The divine origin of this spirit accounts for its quickening and producing force.

The former quality of this spirit is beautifully expressed by the Psamist, (cxix): "I will run the way of thy commandments, when thou shalt enlarge my heart." It inspires devout worshippers to welcome with gladness the returning season of worship and an invitation to go to the sanctuary as indicated in the affirmation of David, "I was glad when they said unto me, let us go into the house of the Lord." It produces love not only for the house, but also for the spot upon which it stands. "Lord, I have loved the habitation of Thy house and the place where Thine honor dwelleth."

David expresses in this declaration the culminating result of the devotional spirit and habit, in its genuine, pure and simple form. He manifests his ardent love for God, His house, its habitation, its ordinances, honored by His abiding presence, by acts of worship, worthy of imitation and commendation. Where the devotional spirit and habits do not exist there is no act of worship manifesting an ardent, active love for God, His house or people. That generous, neighborly sentiment, characterizing true worshippers, is free from selfishness and narrowness in any form, but prompts the possessor to invite his or her neighbor to share in the pleasures, happiness and instruction enjoyed in the sanctuary. The Prophet Isaiah, (ii, 3.) predicts the triumphs of the gospel, and recognition of the church as the source of religious truth, worship, and the true centre of religious influence and reformation. "And many people shall say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of His ways and we will walk in His paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem." God has promised all those who visit His house and worship Him, to acquaint them with His will and the doctrine of true religion. We have no encouraging assurance of obtaining this predicted instruction and edification outside the house of the Lord. Hence, the imperative necessity of the devotional spirit and habit for the purposes and benefits indicated in the soul inspiring prophecy of Isaiah. Then will the mind be purified, understanding opened, the heart enlarged with love, the affections elevated and the body become a consecrated temple for the living God. Only in this state can people worship God in spirit and in truth. Only in this condition can they be elevated above the chilly region of formality. Only then are they prepared to stand upon the holy hill of Zion. Only then can they hold undisturbed communion with God and "with joy draw water out of the wells of salvation." Then like Jacob we can exclaim: "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." Amen.

I. H. WELCH.

A Letter From Rev. Mokone.

3 ASHLEY STREET, CAPE TOWN,
SOUTH AFRICA, Dec. 5, 1899.

DEAR VOICE OF MISSIONS:

I have the honor of informing you that the Hon. C. A. Rideout arrived here with his wife and daughter. They seem very, very happy to be in their forefathers' land. Last Sunday, the 3d of December, was their first time to hear an African preacher in the African language and they seemed to enjoy it very much. Judge Rideout is the proper man in the proper place and his wife also. We are all glad to see and hear them speak on these shores. I believe that the whole of Africa will receive him. Of course, you know Africa is the place of hospitality for any man, before they were injured by white men, or other nations. We wish you to do your work to let such men as Hon. Rideout come out here. The men of the race, the men of education, the men of sense, the men of means, and not beggars.

We want such women as Mrs. Rideout, with their bright education and intellectual ideas. We want such women, whose hearts are in Africa for enlightening our dear native land. Why, if the half of our American Negroes were such as our dear sister, Mrs. Rideout, there would be no fear of failing at all. Praise God! such a man as Rideout in our shores. He is the first man of this kind in these parts of South Africa. We never saw a black Judge in our lives, only Judge Rideout. We never saw a black Honorable, only Judge Rideout. We never saw any black Advocate, only Judge Rideout. We never saw a black member of Parliament, only Hon. Rideout, who is Hon. C. A. Rideout, M. P. Well, well! Heavens above! We are now waiting for M. D., M. A., B. A., L. L. B., B. S. C., V. S. We want a man who will be useful to us here in Africa and useful for himself. We want a man of some qualifications, one who will stand for the prejudice, one who will fight for the equal rights for the race on the face of the globe. The men of honorary M. D. and M. A. won't do much here. We want the men who passed their degrees who can face an opposer with great power; we want the engineers. Don't wait till Bishop Turner sends you, but ask the recommendations from him and other authorities; come on your own expenses, come for your own risk, come for Christ's sake. Our prayer is, God bless our dear Brother C. A. Rideout and family; give them the spirits of Nehemiah, Ezra and Daniel; God bless them, increase their love for their race, give them wisdom to work for the glory of Africa, and the glory of Hamites in all. O! Lord, give the strength to our dearly beloved Bishop Turner, who has for many years been struggling for Africa. O! Lord, our God, inspire its House of Bishops and General Conference to take a better step, and force them to come and send men of right spirit to Africa to work and die here in the land of their forefathers.

O! Thou that in heavens above hear our prayer, hasten the days, the times, the hours and minutes. Where is Dr. H. B. Parks? God, choose him for Africa. Then, if it would be so, everything is settled. We don't want a white Bishop, but a dark one—a dark one whom Africans will trust more and more.

God bless Bishop Turner and the rest of the Bishops and general officers, and God bless Hon. C. A. Rideout.

M. M. MOKONE.

Panegyric of Rev. Charles L. Bradwell.

Since 1864, the subject of this sketch has played no mean part in the A. M. E. Church. If the Rev. James Lynch were living he would testify to the truthfulness of the assertion. At this time Rev. Bradwell was Pastor of a colored Methodist Church under the M. E. Church, South. The circumstances under which he became Pastor are rather romantic as well as historical. In those early days white Pastors had charge of all Negro congregations. The white brother in charge of this particular congregation had been granted a leave of absence, during which time the Federal troops came into Savannah. It being impossible for this white brother of the cloth to return, Rev. Mr. Bradwell carried his congregation and church into the African M. E. connection and thus began his life work as a disciple of the immortal Richard Allen. He met Bishop Payne in 1865 at a conference in Charleston, S. C., at which he was the only candidate for itinerancy. He received his first appointment at this conference from Bishop Payne, who placed him at Edisto, South Carolina. He remained for two years, attending to his ministerial duties. He also acted as agent for the Freedman Bureau of the Federal government. This position helped him greatly in a financial way. This first appointment, Edisto, there is said to have been but few members, during his pastorate more than a thousand communicants were added to the church. His next appointment was at Augusta, Ga., where he served two years both as Pastor and Presiding Elder, the district being a very large one and many new churches were erected.

Columbus, Ga., was his third appointment. The two years he served were full of hard work; 800 members were added to the church, and with the assistance of Rev. John G. Mitchell, another church was organized in that city.

His fourth appointment was at Americus, where great good was accomplished and two hundred members taken in.

Bethel church, Atlanta, Ga., was his next appointment, where he remained one year as Pastor, and the following year was appointed Presiding Elder over the Atlanta district, but, on account of the serious illness of his family, which resulted in the death of his wife, he was compelled to resign. He was then returned to Americus for a second term, where he served one year. Thomasville, Ga., was his next appointment, where he remained for one and a half years. This brings us up to the General Conference of 1876. At this conference he was elected traveling agent of the publication department. In this capacity he traveled for four years and sold thousands of dollars worth of books and increased the circulation of The Christian Recorder to 10,000 copies. At the close of this quadrennium he was appointed Presiding Elder of the Savannah (Ga.) district. The following year he transferred to the North Georgia Conference on account of the affliction of his family, and was stationed at Madison, remaining three years. During this time he erected a very fine brick church. In 1884 he was appointed over the Marietta district as Presiding Elder, remaining four years. St. Paul, Atlanta, Ga., was his next charge. While here he bought a lot and built a very nice eight-room parsonage. Rev. Dr. M. E. Bryant died about this time, and the house of bishops appointed Rev. Mr. Bradwell editor of the S. Christian Recorder. For two years he filled the editor's chair, at the end of which time he was made Presiding Elder of the Columbus district, in the Macon Conference. After serving for one year he received an appointment over the Forsyth district for four years, in the same conference. At the end of the four years he was appointed as Presiding Elder over the Atlanta district, which position he now fills. The trustee board of Morris Brown College conferred the honorary degree of Doctor of Divinity upon Rev. Mr. Bradwell May of 1896. He is a life trustee of the same institution, a member of the financial board of the A. M. E. Church. During Bishop Turner's last visit to Africa Mr. Bradwell was appointed arch-elder of Georgia to look after the interest of the church in this state. Dr. Bradwell is a member of some of the most important committees and conventions in the state. He was president of the Atlanta ministers' meeting during the year '99. He has been one of the most prominent characters in this section of the church during Bishop Turner's administration. Dr. Bradwell is rightly regarded as one of the fathers of the church, since he has been one of her chief promoters in the south. His very modest and unassuming manner and the dignified and reserved manner in which he carries himself, say his friends, have prevented him from entering the scramble which appears to be necessary in promoting men to higher offices. We predict for him, should Providence not decree otherwise, promotion at the next General Conference, May 1900, Columbus, Ohio. We have given this resume of his church work that his worth may stand out in bold relief. Whatever may be said of this Christian gentleman, he has the confidence of his brethren.

"CATO."

Woman's Home and Foreign Mite Missionary Society.

CLINTON, S. C.

DEAR EDITOR—For the first time in the history of the church at this place, the women beg to be allowed to speak through your valuable paper to the various sister societies in the Mission fields. We owe our gratitude to God through the instrumentality of Miss Emma Carter (the bright star of Louisiana) for having organized and instructed the women here, how they might spread their joys abroad. Miss Carter well deserves praise. We were organized July 7th, '99, with Mrs. Carrie Leake, president; Hattie Martin, first vice president, and Mrs. Dollie Foster, second vice president; Mrs. Fannie Wright, treasurer. Mrs. Harriet Dendy, Francis Hunter and Rebecca Leake compose the sick committee; Miss Ella Williams, permanent secretary, and the writer, corresponding secretary. Since the organization twenty (20) members have been added to the roll. Glad to state that we were able to send the very small amount of three ($3) dollars to the Annual Conference which is now in session in Columbia, S. C. Hope to be more able next time.

DEATH.—Sorry to chronicle the death of Janie Ella Hunter, daughter of the above named Francis Hunter. Having spent her short life of 15 or 16 years around the S. S. Board, she was called from labor to reward Nov. 22d, '99. The Daughters of Ruth will miss her at the door to deliver their password, a Sunday school chorister's voice is hushed in our midst, and a young but faithful little Sunday school teacher is absent forever. Oh! Janie Ella, we miss you everywhere. But thou wert fashioned for a more blissful clime.

There! Dear Editor. My hands up. I've certainly trespassed in such a lengthy letter. Please pardon for this once. Should this letter be successful in passing the waste-basket to the Mission fields, we pray that all the Missionary workers may be strengthened by the voices of many in one strong chord, that we are alive to duty.

I wish to establish or introduce your paper to the entire membership, but most especially to the officers of this society. Therefore I beg at least two copies of your next issue.

The world for Jesus.

Yours for the great and glorious cause of Missions,

MARY J. DILLARD,
Corres. Sec'y.

Allen Temple Burned.

CINCINNATI, O., Jan. 15th, 1900.

BISHOP H. M. TURNER:

My Dear Bishop—We were pained to learn of your illness, and pray for your speedy recovery. At this time more than ever before we need your courage, counsel and help. I pray God you may be spared to pilot us through the "meshes," at least, of the next General Conference. For, to tell the truth, I tremble for our church when I note the unexampled scramble of unholy and ambitious men for place and power. Bishop, there has never been anything like it. Some of my friends have fallen out with me because I would not join in the "raid" upon the Annual Conferences and "log-roll" the delegates. No, I will take my chances, stay at home and pastor my church. My brethren know of my long years of service, and if God wants me, He knows where I am. So long as I am true to my calling God will give me something to do, and I shall be content. Pardon me; I did not start out to say anything of myself. Wife wanted that I should send you $5 on account, and ask that you send only 20 copies of THE VOICE till further orders. I suppose you have heard that the "Temple" is burned. We shall repair at once. Covered by insurance.

Obediently yours,
J. M. TOWNSEND.

Tuskegee Notes.

Among Tuskegee's visiting friends this week were Dr. J. L. M. Curry, secretary of the John F. Slater fund and member of the board of trustees; Mr. Wm. H. Baldwin, Jr., president of the Long Island Railway; Dr. H. B. Frisell, principal of the Hampton Institute; Mr. Robert C. Ogden, member of the firm of John Wanamaker, New York, and president of the Hampton board of trustees, and many others. They were present at the formal opening of the Slater-Armstrong Memorial trades building, which took place on Wednesday, Jan. 10th. All spoke in very warm terms of the school.

* * *

The first meeting of the year, of the board of trustees, was held here on Jan. 10th and 11th. With one or two exceptions there was a full board and the meeting was entirely satisfactory.

* * *

At the dedication of the trades building, which took place on Wednesday of this week, one of the trustees informed us that an unknown friend of the school had given five thousand dollars to aid in the work that is being done here. It was quite a surprise and receives the heartiest appreciation of the school. Principal Washington's efforts are being appreciated by the generous hearted people of the public.

R. C. FAIRCHILD.

EQUAL RIGHTS.

WAYCROSS, GA., Dec. 15th, 1899.

BISHOP H. M. TURNER:

If the declaration of the Democratic press and politicians, as well as some utterances from Republican sources be a reflex of public sentiment of the white people of the nation, then the future of the colored man, in America, is indeed gloomy. In several of the states, laws have been enacted, in the recent past, by which large numbers of our colored citizens are proscribed and disfranchised. In several localities he has been driven from his work and from his home, by armed men; and many innocent colored people killed and their spirit of proscription against our colored population is growing deeper and more bitter, and will bring widespread disaster to the country unless good men of all parties shall counsel together and devise some means to establish better conditions.

The idea seems to be crystalizing that the colored man shall have no place in political preferment. He may be ever so good a man and citizen—ever so well qualified, yet he shall have no place, either in civil or military departments of the government. He is called upon to work roads and fight for our common flag, pays taxes to help support our common government and he worships at our same Christian altars in prayer to the same God; and tries to discharge the duties of a good citizen, under hard conditions, and by reason of color is to have no part in the distribution of places. This is a cold hand position to take by the Democratic press and politicians; but this sentiment is growing, and is a menace to peace of the country. I antagonize this view; we cannot strike down the rights of ten millions of fellow citizens without incalculable injury to millions of others. Strike down one class because of color, and you will soon see another class stricken down because it is poor, and in the near future—we will have the rule of the classes against the masses. Then discontent, revolution, anarchy. "Then the empire."

Any class of our citizens that are denied equal rights with others will not love the government that enacts discriminating laws, and will grow to be a dangerous and disturbing element in our body politic.

Let us give all classes of our fellow citizens the same rights and protection under a common flag to which we all give allegiance.

The battle of freedom is not yet won; we must rekindle the fires of liberty; we must again gather around our altars and reconsecrate our lives in the fight for human rights.

I appeal to good men of all parties to counsel together and, if possible, adjust differences, to the end that justice shall be done. We should give all classes of our fellow citizens recognition to place commensurable with their numbers and qualifications. I urge this as an ex-Confederate, a southern man and a native Georgian.

Yours truly,
Z. B. HARGROVE.

As General Conference Delegates Are Elected, Some One Report Their Names and Addresses To The Voice of Missions.

The following are delegates now elected:

PHILADELPHIA CONFERENCE.

Rev. L. J. Coppin, D.D., 754 S. 12th street, Philadelphia, Pa.
Rev. N. D. Temple, D.D., 631 Pine street, Philadelphia, Pa.
Rev. O. D. Robinson, P.E., Wilmington, Del.
Rev. J. P. Sampson, D. D., 1833 S. Carlisle street, Philadelphia, Pa.
Rev. D. P. Roberts, D. D., 653 N. 16th street, Philadelphia, Pa.

BALTIMORE CONFERENCE.

Rev. John Hurst, D.D., 114 E. Center street, Baltimore, Md.
Rev. J. H. Collett, P. E., 1365 Calhoun street, Baltimore, Md.
Rev. D. G. Hill, Petersville, Md.
Rev. G. W. Nicholson, B. D., 331 W. Henrietta street, Baltimore, Md.
Rev. J. A. Johnson, D.D., 1444 Q street, Washington, D. C.

NEW YORK CONFERENCE.

Rev. W. D. Cook, D.D., Bethel Church, W. Twenty-fifth street, New York City.
Rev. John M. Henderson, D. D., 323 Jamaica avenue, Brooklyn, N. Y.

VIRGINIA CONFERENCE.

Rev. A. L. Gaines, D. D., Por mouth, Va.
Rev. D. J. Seaton, D. D., Norfolk, Va.
Rev. E. H. Bolden, A. M., Portsmouth, Va.
Rev. John E. Cook, Hampton, Va.
Rev. J. L. Butts, Berkley, Va.

NEW ENGLAND CONFERENCE.

Rev. W. H. Thomas, D. D., Charles Street A. M. E. church, Boston, Mass
Rev. Daniel M. Brown, Newport, R. I. tf

C. R. King, M. D., Specialist.

Will cure all female complaints.
Will cure all piles or hemorrhoids.
Will cure all lost vital energy in men.
Will cure all rheumatism.
Will cure all catarrh.
Will cure all neuralgias.
Will cure all headaches.
Will cure all dyspepsia.
Will cure all constipation.
Will cure all liver, kidney and bladder troubles.

Patients successfully treated by mail in every part of the United States.

Write for terms and particulars, enclosing self-directed, stamped envelope. Address, DR. C. R. KING,
253 E. Hunter street, Atlanta, Ga.

I refer by permission to Bishop H. M. Turner. tf

One of the Best Colleges in Georgia.

The Georgia State Industrial College has just closed one of the most successful year's work in its history. It has now sixteen (16) teachers and is prepared to give any one of eight different trades to boys, besides a thorough business course in bookkeeping, typewriting and stenography. It has also two industrial courses for girls; plain and fancy sewing, and cooking. Girls will also be permitted to take bookkeeping, typewriting and stenography. The literary courses, normal and collegiate, are open to all students. Board will be only $5 per month. Tuition is free to all. There is now no place in the state where so much in the line of industrial and higher education can be obtained at so small a price. It is admitted on all sides that the training given at the Georgia State Industrial College is equal to that given by any other institution in the state. School opens October 4th. All who wish to enter are advised to be present on the first day. For catalogue or other information, address

R. R. WRIGHT, LL. D., Pres.,
tf College, Ga.

OUR VANISHING PINES.

The Greatest Staple in Our Lumber Market Seems Destined to Disappear.

Minnesota is our last great source of white pine lumber, and its supply will be exhausted within the next five years if the present rate of consumption continues. The greatest staple in our lumber market seems destined to disappear. Maine, once the white pine State, ceased long ago to be a source of supply. The Michigan pineries were nearly exhausted five years ago, and the lumbermen of Wisconsin say they expect to cut the last white pine in that State this winter on the Chippewa River.

The disappearance of so large an industry will be a national misfortune. Only a few years ago there were eighty large saw-mills in Fond du Lac, Eau Claire and Marathon, Wisconsin towns, but now all have disappeared, and the men who worked in connection with them have had to change their business or seek employment in other lumber regions. More than 15,000 men are cutting white pine in Minnesota this winter, and their wages amount to more than $450,000 a month. About 20,000 men are employed in the saw-mills of Minneapolis, and over 40,000 men in the State make their living out of the lumber industry. They know that in a few years more they must find other work, and many talk already of following their present employers to the Pacific coast, where some of them are acquiring large interests in the timber lands of Washington, Oregon and California. Thus an army of axmen will have crossed the continent, laying low the greatest pineries of the country.

Thus far it has not paid Pacific coast lumbermen to send much of their product East, so their surplus has been sent to foreign markets. But when we begin to draw more largely upon the Southern pines and Northern spruce and hemlock it will certainly be profitable to send Pacific lumber to the Eastern markets.

There is for us no serious prospect of a lumber famine. The United States will continue to beat the world in the variety, excellence and abundance of its timber available for sawing. But we shall use a good deal of soft lumber not so desirable as white pine.

This country should begin in earnest the study of methods of husbanding and cultivating our timber, so that we may always have an abundance. Lumber is wealth and it is comfort.—New York Sun.

WORDS OF WISDOM.

Every rightful occupation has its just compensation to the industrious worker in the shape of well-earned money; it has also its own peculiar service of welfare to the community, but beyond both these it exerts a reactive influence for good upon the life and character of every faithful toiler. It has the power of developing every faculty of the mind, every fine moral quality.

The basest thought possible concerning man is that he has no spiritual nature; and the most foolish understanding of him possible is that he has or should have no animal nature. For his nature is nobly animal, nobly spiritual—coherently and irrevocably so; neither part of it may, except at his peril, expel, despise or defy the other.

No true artist ever yet worked for ambition. He does the thing which is in him to do by a force far stronger than himself. The first fruits of a man's genius are always pure of greed.

Be not diverted from duty by any idle reflections the silly world may make on you; for their censures are not in your power and consequently should be no part of your concern.

Talk about "looking for opportunities of doing good!" We may as well walk about looking for firewood in a forest or water during a flood. The world is full of such opportunities.

The mind requires not, like an earthen vessel, to be kept full; convenient food and aliment only will inflame it with a desire of knowledge and an ardent love of truth.

No human life would be possible if there were not forces in and around man perpetually tending to repair the wounds and breaches that he himself makes.

A happy marriage depends much more on a good, loving, patient character, than all the circumstances of time, place and money combined.

Think of the ills from which you are exempt, and it will aid you to bear patiently those which you may now suffer.

Be content with doing with calmness the little which depends upon yourself, and let all else be to you as if it were not.

Life without liberty is joyless; but life without joy may be great. The greatness of life is sacrifice.

The rage after desires unattainable is increased by the difficulty.

Judgment and decision are man's great wheels of fortune.

Our First Folding-Bed.

"No invention of modern times so filled the proverbial long-felt want as did the 'folding-bed.'" These were the words of Robert C. Gill, the head of the model rooms in the Patent Office—a genius who carries in his head the most minute details of all the several hundred thousand models that are intrusted to his care.

The particular model to which he referred was the crudest form of a collapsible bedstead ever devised. But the crude bed, cut in sections and hinged so that it might fold into convenient form, contained the germ of an idea, and to that we owe the useful and handsome cabinet folding-bed of to-day.

The inventor of the folding-bed was one James A. Johnston, a Westerner, to whom letters patent No. 17,281 were granted on May 12, 1857.

No provision was made in the bed for the storing of the mattress, pillows and bedclothes, as is common in the folding-bed of to-day.

Also unlike the modern contrivance, which when folded resembles a bureau, chiffonier, or other similar piece of furniture, the folding-bed patented by Johnston made no pretense of looking like anything other than just what it was.

A company manufactured the Johnston patent, and it had quite a vogue in its day. Little by little improvements were made on the bed, and within the past score of years the piece of furniture we know to-day has evolved, and there are several hundreds of varieties of them patented.—Washington Post.

The Size of Canada.

Canada lacks only 237,000 square miles to be as large as the whole continent of Europe. It is nearly thirty times as large as Great Britain and Ireland and is 300,000 square miles larger than the United States.

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Marriageable Age.

We believe a young man and a young woman should not marry until she knows how to trim her own hats, and he is prepared to admit that the baby got its snub nose from its father's folks.—Journal.

The Literary Boom.

"Isn't it wonderful," said the man who was being shown through the magazine office, "how many fine writers are springing up just now?"
"Yes," said the editor, "these wars are making it possible for new authors to get to the front every day."

The Craving For Stimulants.

This question has lately attracted a great deal of attention from the medical profession. The use of stimulants seems to be increasing. This clearly shows an exhausted condition of the nerves and blood, which may be remedied only by strengthening the stomach. Hostetter's Stomach Bitters will do this for you. It brings all the energy of a stimulant with no injurious effects. It cures dyspepsia, constipation and nervousness.

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"Mamma, come quick," called small Willie from the bed where he was confined with stomach trouble, "I think I'm going to unswallow something."—Chicago News.

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REV. JEE GAM.

Busy Life of a Chinaman Minister in San Francisco.

Rev. Jee Gam is quite a power in San Francisco. He has been a missionary there for the American Missionary Society for twenty-nine years and has been engaged in most important work in connection with his charge. Aside from those labors, he is official court interpreter in the San Francisco courts, and is in all a very busy man at home. Rev. Gam loooks like any one of the many Chinamen one high meet in a day's walk. He wears broad, coarse shoes, the same wide-cut black trousers and blue blous that marks his nationality, showing that even if he is a Christian and a reverend there is nothing of the freak about this distinguished Chinaman. There is scarcely a trace of dialect in his conversation and he uses the choicest of language.

Talking recently to some interested American, he said:

"I think the time has come when the prejudice so long standing against my race is beginning to die away. This is especially so in places where the Chinese are more numerous. For instance, there is much less feeling in California than there is in the Eastern cities, where there are fewer Chinamen. As we gradually work into the public ways, and are more met with, we become a part of the country, and of late there have been more rapid strides than ever before in the advancement of good feeling for us.

"This good feeling reached its height last year, when the Chinese people were invited to participate in the Fourth of July celebration in San Francisco. They responded so well that the public press came out the day afterward and said the Chinese had given the best display of any part of the programme. We are an easy people to get along with when we are understood, and the American people are beginning to understand us. In San Francisco we are a necessity, and I do not know how that city could get along without us now.

"Of course, in religious matters the Chinese are hard to change. We are a race that sticks to tradition very closely, but when we do change we are firm in our beliefs and can be depended upon. I think those who are not prejudiced, and who have lived among us in this country, will say that on the average we make good citizens. Of course we like this country, else we would not remain here. That speaks louder than any words could of our liking for the United States. Perhaps we progress slowly, but when we do there are no people who can show as much progress as we do. The history of our own country proves that."

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SCIENCE AND INDUSTRY.

The weights of classes of students before and after examination have been made the subject of recent investigation. In high classes, where naturally the examination was most felt, several pounds were lost. In lower classes the loss was not so great.

Coke from Illinois coal is reported as having been successfully made at a cost of $2 per ton, as the result of a series of careful experiments. If this be true, it means fuel for the western iron and steel industries at about half its present cost for Pensylvania coke.

At the recent meeting of the British Institution of Mining Engineers there was a discussion of a demonstration recently made in an English mine where a dangerous fire, after resisting ordinary methods, was finally put out after liberating in the mine carbonic acid in a liquefied form. It was urged that carbonic acid could be used in many cases of fire, an obvious great advantage being that it does no damage of itself as water does.

Prof. Dewar has at length succeeded in solidifying hydrogen. In its compact form, solid hydrogen is a transparent ice, but owing to rapid ebullition it usually appears as a foamy white mass. Its mean temperature is 16 degrees centigrade above absolute zero. Professor Dewar says, with reference to his latest achievement: "The last doubt as to the possibility of solid hydrogen having a metallic character has been removed, and for the future hydrogen must be classed among the non-metallic elements."

The utilization of the waste from the manufacture of potato flour has been sought by J. Knipers of Lehrans, Holland. The residues are strained to remove the peel, etc., partially freed from water, then treated with glycerine and a mixture of acid at about boiling temperature. The viscid, gummy mass obtained is dried and pulverized. The powder, mixed with four or five per cent. of water, is pressed, molds being used if desired, and the product is a homogenous, solid block of almost metallic ring. It may be said to be a kind of artificial wood. It can be worked with boring and cutting tools, taking the sharpest possible screw threads, and is adapted for most of the purposes for which wood, vulcanite, celluloid and even metal are employed. It is an excellent electrical insulator.

A writer on the subject of plant pathology says that plants need doctors quite as urgently in their way as human beings do. Horticulturists have long admitted that the best way of making plants profitable is to keep them in robust condition. But it is not every one who knows how to do this—in fact, the practice of plant medicine is in its infancy. A horticultural expert expresses the belief that a time must come when every agricultural district will have its plant doctor, and when specialists in animal parasites, cryptogramic botany and bacteriology will be consulted in difficult cases as the medical specialist is now called in by the practitioner.

School Pupils Adopt Rules of Etiquette.

A new departure which has been inaugurated by the Waterloo high school of Auburn, Ind., may be adopted by the schools of the country. About 100 of the pupils have signed their names to the following rules of etiquette:

1. We will not communicate nor ask to communicate while in the school building.
2. We will keep refined positions in our school seats.
3. We will cultivate a light step.
4. We will not ask for individual favors.
5. We will prepare all writing material in the morning.
6. We will make the schoolroom a place of quietude.

These rules on general manners also have been signed:

1. We will not allow others to be more polite to us than we are to them.
2. We will not make ourselves odious in the use of tobacco.

And here are some street manners:

1. We will, on passing people on the street, give them half of the walk.
2. We will not jeer at anyone on the street or off the street.
3. We, the gentlemen, will tip our hats to ladies.
4. We will avoid being boisterous wherever we may be.

This novel rule for getting the observance of rules of good behavior has taken a strong hold on the children of all ages.—New York Journal.

Our Feet Growing Larger.

Shoemakers and haberdashers who cater to the wants of the elite assert that their patrons this season demand hosiery and shoes averaging from one-half to one and a half sizes larger than they did five years ago. The majority of the dealers believe that the average length and breadth of men's feet have been steadily increasing since the wane of the fashion which demanded a pointed toe and tight fitting shoe.

This they explain by saying that the effect of the style in vogue six years ago was to cramp and distort the natural development of the feet. When the style changed and comfort became the criterion of fashion nature again exerted itself. Feet which had become distorted during the reign of the narrow shoe and pointed toe slowly began to broaden and adapt themselves to their new surroundings.

The change, being gradual, went for a long time unnoticed, and not until the merchants recently began to compare their sales of five years ago with those of today was it found that the average increase has been approximately one size.—New York Herald.

Electric Ticket Selling Machine.

There is at present under construction in the workshop of George Kirkegaard an electric machine which will be used on the elevated stations for selling tickets. The machine referred to is to be constructed in such a way that when you drop your nickel in the slot you will receive a ticket in exchange. There will be four of these on each of the larger stations.

The reason why this system has been adopted by the railroad trustees is to do away with the expense of having an agent on each station. It is believed that the machines now under construction will be put into use within a few weeks. This machine was patented by M. Menges of Shepshead Bay.—New York Herald.

Her Ruling Passion.

Mrs. Ida Thornton, who is confined in the county jail awaiting trial for the murder of her husband, John Thornton, at Prosperity, was out shopping in company with Deputy Sheriff Smith.—Carthage (Mo.) Review.

ODD THINGS IN CUBA.

The Way Natives Plant Fences and American Soldiers Planted Tables.

Some odd things happen in Cuba. When a man wishes a fence around his yard or field, he doesn't build it, he plants it—and it grows, too. First he cuts a great bundle of pinon twigs, then he scratches a little trench where he wants his fence to run and finally he sticks in the twigs in a row a few inches apart. The soil of Cuba is so rich, and the weather so warm and moist that directly the twigs take root, throw out branches and leaves and presently there is a dense hedge of pinon trees enclosing the field. And there are no nails to drop out here nor boards to fall down and let in the cattle and the fence is good for a hundred years.

Nor is that the most curious thing that one may see in Cuba. What would you think of a camp table that grew? While the American soldiers were camped back at Santiago they made great numbers of little tables by driving forked sticks in the ground for legs and using a top of boards. Of course the legs took root and some of these tables are now nicely shaded by leafy branches, and in two or three years four nice trees will be growing there, and no one will ever dream that they were once table legs. Another curious thing. At Guantanamo an old tin can was fastened around the branch of a big Cuban laurel tree some four or five feet from its leafy end. It was packed full of earth, and Americans wondered what could the purpose of it.

"That's simple enough," said the Cuban householder. "In a few weeks roots will grow in the earth inside the tin can. Then we can cut off the limb just back of the can, stick it in the ground, take away the can and it will grow into a tree."

Plant a cauliflower plant in Cuba and instead of spreading out in a big fat head like a cabbage, it spindles up for all the world like a sunflower, three or four feet high, with big rank leaves and a little flower at the top that you never could recognize as a cauliflower.—New York Sun.

"THREE years ago I was badly afflicted with Eczema, and used Tetterine with the most gratifying result. I made a permanent cure after doctors had failed to relieve me. I have symptons of it breaking out on another part of my person, so you will please send me one box Tetterine by return mail for the 50c. enclosed. W. L. Mounce, 124 St. Marks avenue, Brooklyn, N. Y." Sold by druggists or by mail for 50c. by J. T. Shuptrine, Savannah, Ga.

The Scout.

It was a single Prussian scout, who, before Sadowa, discovered the whole of the Austrain army drawn up in a new and unlooked-for position in time for the Prussians to alter their plans. brought news of the unsupported French army at Vionville, and enabled the Germans to destroy it. But the services of scouts like Major Colquhoun Grant in the Peninsular war sometimes determine the strategy of a whole campaign. Napier's description of the methods of this officer, in whom "the utmost daring was so mixed with subtlety of genius and tempered by discretion," agrees closely wih Colonel Baden-Powell's ideal of the scout's qualities. Grant and others like him carried out their work in the face of a regular army, amply equipped with cavalry, which they observed dressed in full uniform, and relying mainly on their own readiness and the speed of their horses.—The Spectator.

PUTNAM FADELESS DYES do not spot, streak or give your goods an unevenly dyed appearance. Sold by all druggists.

Did Him Good.

Doctor—Ah, the little one looks pretty well; the pills seem to have helped him. How did you take them, Johnny?
Johnny—With my air rifle; I shot sparrows with them doctor.

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I can recommend Piso's Cure for Consumption to sufferers from Asthma.—E. D. TOWNSEND, Ft. Howard, Wis., May 4, 1894.

No Smoke.

"Have a cigar?" asked the paleface.
"No," solemnly replied the redman, "I'm a smokeless Ingine."
This is what comes of allowing the untutored child of the plains to read comic papers.

Dr. Bull's Cough Syrup The best remedy for Consumption. Cures Coughs, Colds, Grippe, Bronchitis, Hoarseness, Asthma, Whooping-cough, Croup. Small doses, quick, sure results. *Dr. Bull's Pills cure Constipation. Trial, 20 for 5c.*

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Here is evidence:

"My wife was troubled with *a deep-seated cough on her lungs for three years.* One day I thought of how Ayer's Cherry Pectoral saved the life of my sister after the doctors had all given her up to die. So I purchased two bottles, and it cured my wife completely. It took only one bottle to cure my sister. So you see that three bottles (one dollar each) saved two lives. We all send you our heartfelt thanks for what you have done for us."—J. H. BURGE, Macon, Col., Jan. 13, 1899.

Now, for the first time you can get a trial bottle of Cherry Pectoral for 25 cents. Ask your druggist.

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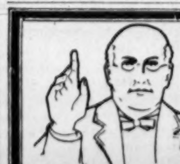
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Necktie Caught in Her Bonnet.

She was large and majestic, and had just purchased a flaming red necktie for her husband, whom the clerk mentally pictured as small and meek. Turning to walk away, she noted a smile on the face of a bystander; but held her head high and passed on. She had not gone far, however, when she felt a tugging at her arm, and there was a small cash boy.

"Say, lady, will you please bend down your head a little," at the same time grabbing something which gave her bonnet a jerk.

One of those wretched ties strung on a line overhead had caught on her hatpin, and was streaming gayly and gracefully down her back!—New York Mail and Express.

English Doll Carriages.

Dolls' carriages have long been made in this country in great variety, and many of them of fine materials and handsomely finished. There are now added to this variety imported dolls' carriages that are an exact imitation on a smaller scale of the imported English baby carriages. These doll carriages have the same body of wood as the larger carriages, curving upward on the under side at either end, in the same way, and with the same landau-like drop at the middle. The body is painted and hung onto springs at each end. The linings and trimmings are of leather, as also is the top. The little English carriages are brought in two sizes and finished in brown, in green, in blue and in white.



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The itching and burning I suffered in my feet and limbs for three years were terrible. At night they were worse and would keep me awake a greater part of the night. I consulted doctor after doctor, as I was travelling on the road most of my time, also one of our city doctors. None of the doctors knew what the trouble was. I got a lot of the different samples of the medicines I had been using. I found them of so many different kinds that I concluded I would have to go to a Cincinnati hospital before I would get relief. I had frequently been urged to try CUTICURA REMEDIES, but I had no faith in them. My wife finally prevailed upon me to try them. Presto! What a change! I am now cured, and it is a permanent cure. I feel like kicking some doctor or myself for suffering three years when I could have used CUTICURA remedies. H. JENKINS, Middleboro, Ky.

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PHILOSOPHY OF SUCCESS.

Pure Genius and Greatness, OR, The Running of the Mental Machinery.

To take a perfect couplet with the two terms in my subject has been the source of much study and weariness of my flesh. On the day I formed the acquaintance of men and books, an unhitherto something sprung up in me to be a great man, or, in other words, to be the high priest of whatever profession of life I selected as an avocation. The moment I learned of the presence of this strange something I learned that I had a burden of no light weight to carry. But to make my condition deplorable, by casting a dark shadow along the pathway to genius and greatness as exhibited in men, those with whom I then associated, and considered or believed at the time to be my friends, to me, appeared in the garb of my bitterest enemies. And in this changed and strange relation I saw nothing worth living for, since all seemed to have been lost. But when we all were assembled and seated in a mutual quiet I felt that I was in the community of angels, and we altogether formed a congregation of saints. Silence to me was bliss. There I had desire without hope. I shall never forget those days. They were the edenized periods of my life in the paradise of possibilities. But when silence was broken for whatever cause, a shock like an earthquake went through the little world within the narrow contraction of my brain. This broken silence so tortured my mind, so fretted and tormented my soul, that I was compelled to whisper, when an occasional interval came, "What Must I Do To Be Saved?"

In that assembly I heard much about the style of this man and the peculiar diction of the other. I heard that this man was a genius, and the other was the embodiment of true greatness, but the want of the knowledge how these men became such, and the sadder knowledge of the fact that I was neither a genius nor a great man, seemed to fill me with putrifying sores from the crown of my head to the sole of my feet, and I am not well yet. But I have learned through it all, that genius and greatness, as they are exhibited in men, are not attained by the student while he sits in a class room and endures the tortures from the cold repetitions of his instructor, nor by him who occupies the professor's chair in a college, and repeats the curriculum year in and year out. I do not believe in everything my professor told me while at the university. I believe they did the best they could, and I thank all of them, with the exception of one, for the information they gave me, and for all they tried to make me. But I had the start of them. I knew myself the trend and tendency of my mind better than all the members of the university and seminary faculties together. I knew what I wanted, I knew what I wanted to do in the world. I then believed that I would be able, with my aptitudes and inclinations properly applied to recite the curriculum in the specified period, and graduate from college. But I believed then, as I now believe, that the completion of my education will end with my life. And he who completes this round of life's duties enters into the realm of genius where the hearts of great men are made perfect. And he who thinks and acts along this line may be forced to cry out like Paul, "I have not yet attained, but I press forward to the mark of my higher calling." Genius and greatness are not attained in a college course. I believe genius is greatness and greatness is genius. And also I believe they are birthed in incessant work, and are never fully realized until we can truly say, "It is finished." I do not believe in John Dryden's statement, copy two men, one living and one dead. If such methods are adhered to in the present system of education, the next ages would never hear from us, for we would never complete our own education, our life work would be incomplete and therefore never attain to genius and greatness.

I am a strong believer in that doctrine which teaches, to owe no man anything, but depend upon the evolution of your own mind's ideas. I have but little respect for that man who carries his diploma around with him, as the only evidence that he roomed in a college building for four years and filled his mental man with bits of information from a literary waste basket. I believe, as men, we ought to forget our sheep skins, and try to stand alone as men. If we are the men the world conceives us to be, and our position require, then let us leave the sheep skin and give the world something worthy of the conception the world has of us. In doing this, we will soon discover that we are on the high road to genius and greatness.

But to attain this end, I must name some qualifications necessary to give health and help and strength to one's mental machinery.

First, there must be a general carriage in these qualifications that will give evidence of character and purity of life. If man would be a man and not a child, he must of necessity be manful. I like Paul's statement to the Thessalonians, "For ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable unto any of you." He who seeks to make that which belongs to another must either come in conflict with envy or the same thing, by the paucinating name of imitation. But either one of these will destroy the purpose of one's life. Envy is death. Imitation is suicide. In either case we lose our own identity, and in putting off the old man with his sins, we put on the old woman with all of her impediments. But in manfulness is self-poise and modesty. And here we are secure from the ruthless hand of bigotry and pedancy.

Second, we must learn what aptitudes we have work for, as well as what work we have aptitudes for. It is an assured fact that the mental faculties can do their best work when constitutionally fitted for the work attempted. Some men are apostles, some prophets, some evangelists and pastors and teachers, some are lawyers, some are doctors, mechanics and husbandmen and farmers and some are cranks, and so on. But how, and by what means shall we know that we have these special aptitudes for this or that special work? Why, just simply try the spirits—that's all. If you are sure you have aptitude for a particular work, you will be inclined to find that work, and your presence would indicate that you had the aptitude. God would not have given us these qualities if He had not the work to fit the aptitude. In my own calling I have known many excellent farmers spoiled by trying to make good preachers of them. The high road to genius and greatness is crowded with work.

Third, another qualification is professional enthusiasm. Into whatever sphere of life our inclination and aptitude lead us; to prove ourselves equal to all the emergencies, all our faculties must be aglow. Archimedes was so intensely enthusiastic over his work that he heeded not the approach of the Roman army, and after he had fallen he drew a geometrical figure in his own blood. Victor Hugo did not stop writing books while the shells were flying into Paris. Kirk is said to have learned Greek while carrying a lawyer's book from the office to the court. When a man becomes enthusiastic, hardship and disappointment become pleasure. Enthusiasm is that desperate love of one's calling in life, love for work and some obtainable object, and work for love.

Fourth, Ambition. When the soul is filled with a mighty ambition, no environment hinders it accomplishing the end desired. "An humble man will say, I wish I was a genius, a great man, or, I will try to be as good as Mr. so and so, and professor this and doctor the other. The true man will say, I will try to be as good and as great as I can. I will do the best I can with the aid of others. But that man or woman is on the high road to ruin, who thinks he or she is good enough to be careless. Such a person has not ambition enough to live. When the soul is filled with ambition the mental machinery moves off with power.

Sometimes a man is called a genius when he is seeking wisdom, but he is a fool when he claims that he has found the philosopher's stone. In such a claim men often become satisfied, but a wise man becomes very much alarmed when he is satisfied with his own work, or when he finds no fault with it. A great sculptor wept upon his completion of the statue of Christ, because he found in no point where he could improve it.

1. To give perfect health and help to the working of the mental machinery one must give himself to his work with untiring and constant application. This habit once formed becomes self regulative. With this characteristic a man can accomplish what seemed before, the impossible. Hard work is easy done.

Hard word is the world's best fun. Genius and greatness depend upon the amount of work a man does, its character and the time spent in doing it. They also depend upon the aptitude a man has for his work and his inclination to do it. Genius is not a storehouse of information, but it is the creative power of the human mind. And yet its only utility is its ability to work. Success in life depends more upon hard, earnest, incessant work, than upon much of that which people call genius.

Cicero says: "All virtue is combined in diligence."

'Twas Dr. Johnson who said: "Success can only be gained by the labor of a life."

Ruffin says: "Genius is only patience."

Dr. Bently says: "If I have done the public any service, it was by industry and not genius."

Buluse says: "We want men and not talent."

'Twas Carlysle who said: "In the way of writing, no great work was ever by ease accomplished, but by much difficulty."

Napoleon slept but few hours at night. There is no doubt that he felt that his life was short, and he wanted to do all that he could in the short time that he had to live. Charlemagne worked all the time, even at his meals, he studied books on history, philosophy and art, politics and theology. Demosthenes' orations were criticised because they had the smell of the midnight lamp upon them. Plato called Aristotle the mind of the school, and his house the house of the reader, because he was the ablest and most diligent of his disciples. When studying late, with weariness of body, Aristotle used to hold a brass ball in one hand over a brass basin, while he worked with the other, so that if he dozed, the relaxed fingers might let the ball fall and rouse him to go on with his work.

As a disciple of Plato, Aristotle drew strength from a mind unlike his own, except in the gift of genius and ardent zeal for knowledge. But the genius of Plato was akin to that of the poet. He was the noblest representative of literature in its noblest form. Aristotle represented science. His methods of investigation were entirely scientific. His ardent love for work caused him to leave few subjects untouched, and whatever he touched he put into clear scientific form.

2. To give perfect health and help to the running of the mental machinery, a man must have that disposition which shows itself in singleness of aim. A man must aim at the sun if he misses the moon and stars and even the atmosphere. His aim must be high, with all the possibilities of attainment in full view. By this aim, however, the personal culture may be lessened, but the benefit to humanity will be greater. The world loves those noble souls whose work has lifted them beyond their fellows, and have opened wide the door of hope.

3. To give perfect health and help to the running machinery, a man must possess the disposition to return to his labor after a period of calmness and repose. He should never shove and push the working power of his mind. Haste is ugly and vulgar. It interferes with the mental machinery, causing friction and heat. Success in work depends upon our willingness to wait the results. Wait and listen when others are talking; work and talk while others are waiting and listening.

4. We must possess that disposition which makes us submit to a measure which demands exclusive exclusiveness and suffering. The mind works best when in seclusion and privation. I do not mean the seclusion of the body, but I mean the absorbtion of the mind upon some definite aim or purpose in life. A great man once was so absorbed in the work for which he had aptitude and inclination, so full of ambition and enthusiasm to accomplish the end in view, he did not recognize his own wife when he met her on the street. And on one occasion he unfortunately walked up against a cow, but he simply raised his hat and said, excuse me Miss Cow, and stepped aside, and went on in company with himself and his thoughts. While it is true, a man's study should be everywhere, in some respects, yet if one would be a prophet, he must be first a stranger. The artist executes his best work in his studio. The preacher does his best work on the street. But these men, if they would be geniuses and truly great, cannot afford to accept every invitation to dinner. In the study the preacher gets the start of the people. In the laboratory the chemist gets the start of the farmer. In the studio the artist gets the start of the admiring public. In the study of the world's phenomena the scholars get the start of the world. The chemist does the profound work for the farmer, and by this means benefits humanity. The preacher and the scholar must do the profound thinking for the world, and in proportion as they perfectly do their work other things being equal, in the same proportion will they stand above other men and become the cynosure of the ages. Genius is greatness and greatness is genius birthed in incessant labor and the perfection of work, other things being equal, depend upon the perfection in the running of the mental machinery, this is genius, this is greatness, God's best gift to man. Ask for it, and it shall be given thee, seek it, and thou shall find it, knock and all the doors of possibility shall open to admit you into a life of perfection.

By Dean M. M. Ponton, A.M., S.T.D., Morris Brown College.
Atlanta, Ga.

SHIPS FOR LIBERIA, AFRICA.

THE INTERNATIONAL MIGRATION SOCIETY OF BIRMINGHAM, ALA.,

WILL SAIL STEAMERS DIRECT

Between America and Liberia and Other West African Ports.

Easy Access to the Great Negro Republic Secured For the Africans in America.

Commencing during the fall of 1899, the Society will operate, as regular as the business will warrant, a steamer between Savannah and other American ports and Monrovia and other West African ports, to carry both passengers and freight. Other steamers will be placed in service and despatched at intervals to meet the demands of the trade.

Steamers fitted up specially for colonists desiring to settle in Liberia, and passage first-class in every respect. All advantages afforded that five years' experience in the business can give.

Rates of passage and terms of payment within the reach of all, rich and poor alike.

Passage from Savannah to Monrovia, including substantial meals, comfortable berths, doctor's services, medical supplies, etc., can be secured for $32 for persons over 12 years old and $17 for children between 3 and 12 years old, children under 3 years go free.

Cheap railroad rates to the seaport secured for all colonists.

Each colony will consist of at least 500 people and will be settled together as near as desirable and practicable in order to establish at the beginning a community with common and diversified interests.

Where full colonies are formed nearer to some other port than to Savannah, they will be taken from their nearest point without extra charge.

The society has effected arrangements with the government of Liberia for the proper reception and settling of all its colonies within any portion of its domain.

The greatest opportunity ever offered the colored people to return to their native land.

The only company in America that is actually carrying them in colonies.

Beware of bogus companies and individuals who claim they do so much and do nothing.

The society is doing a legitimate business and only expects a reasonable profit. It hopes to merit the good will and support of all persons looking to the betterment of the colored race and the proper settlement of the race problem.

The time is now ripe for African emigration. The people are fast waking up to their conditions in America and to the bright prospects awaiting them in Liberia. Never before was the sentiment so strong and interest so intense. The present prospects indicates a heavy exodus to begin after the crop season is past. Applications for passage are coming in from all sections. The society would urge all who contemplate going during the coming fall and winter and the following spring to lose no time in sending in their applications for passage, and afford the society every opportunity to properly arrange for them a comfortable trip.

Save your money and secure your passage early.

Any information concerning Liberia or any further information concerning the plans, prices, etc., of the society will be cheerfully furnished. Address all communications to the International Migration Society, Box 397, Birmingham, Ala. Respectfully,

tf D. J. Flummer, President.

An Open Letter to Mr. T. B. Bickby

Wilberforce, Ohio, Jan. 12, 1900.
Mr. T. B. Bickby, Spring Valley, Ala.:

Dear Sir—Allow me to ask you the following questions through The Voice of Missions: Since white men hold and control Africa—substantially, how is your theory concerning the Negro to materialize there?

Since there are other races quite as black—so far as certain individuals are concerned—as is the blackest Negro, what of their destiny?

Since there are other races diverging as far from the "white man's type" physically, as does the Negro, what of their destiny?

Since white men—by thousands—intrude themselves upon the Negro wherever he is and in every way, and are going to continue to do so, what of your logic? How will the white man be gotten out of the way in Africa?

I make no argument; I only wish your theory drawn out to see if you have any respectable foundation or reasonable procession.

Very respectfully,
B. F. Lee, Wilberforce, Ohio.

Withdrawn From the A. M. E. Church.

Queenstown, South Africa,
November 12, 1899.
To the Rt. Rev. H. M. Turner, D.D., LL. D., Primate of the A. M. E. Church, 30 Young St., Atlanta, Ga.:

My Dear Bishop—I have been instructed by the Special Conference of the South African and Transvaal Annual Conferences which met here at Queenstown on the 6th, 7th and 9th October, 1899, to inform you that they have withdrawn from the African Methodist Episcopal Church. B. Kumalo,
Secretary of the Special Conferences.

The Twenty-Fifth Session of the Texas Conference,

Which Convened On December 6, 1899.

The Texas A. M. E. Conference convened December 6, 1899, in its twenty-fifth session, opened with Rt. Rev. M. B. Salters, D. D., LL. D., presiding in the chair.

The Bishop lined, "And Are We Yet Alive?"

Elder Grimes, Presiding Elder of the Bastrop district, led in fervent prayer.

After the decalogue the Bishop, assisted by the Presiding Elders, administered the Sacrament.

The conference elected Rev. A. B. Pipkin, the chief secretary; J. F. Sanders, recording secretary; J. R. Melontree, A. B., reporter to the city papers; Rev. P. C. Hunt, D. D., to The Christian Recorder and to The Voice of Missions.

Dollar Money committee, F. W. Warren, J. R. Melontree, A. B., D. B. Stovall, Dr. J. A. Davis of Tennessee, J. G. Grimes, J. W. Waters and Mrs. M. B. Salters, the wife of the Bishop; were introduced to the conference, W. R. Roberts, M. D., of this city; H. L. Trapp of the Houston district, followed by M. D. Moody, D. D., in fiery eloquence, paid Mrs. Salters a high tribute.

The hours of the conference are from 9 to 12 a. m., and from 2 p.m. to 5 p. m.

Promptly at 2 p. m. the conference reassembled with Bishop M. B. Salters in the chair.

The Houston district was called and reported total for district $635.

The Palestine district reported $216.15, with several places to be heard from.

The Hearne district reported $392.-55. Total amount $1243.70.

Just before adjournment Dr. Leak and G. B. Young of the Northeast Texas Conference were introduced to the conference and seated within the bar. The annual sermon was preached by Rev. J. M. Gentry.

SECOND DAY'S SESSION—MORNING.

Session opened with Right Rev. M. B. Salters, D. D., LL. D., presiding. The devotional exercises were conducted by Revs. M. D. Moody, D. D., P. C. Hunt, D. D., and T. C. Denham, D. D. After a fervent prayer by Rev. Hunt the conference sang, "Leaning on the Everlasting Arm," led by Dr. J. A. Davis of Nashville, Tenn. The minutes of the first day's session were read and approved.

The following visiting brethren were introduced to the conference: Rev. A. G. Scott, D. D., T. C. Denham, D. D., G. E. Taylor, D. D., J. W. Watson, B. D., H. Wilhit, C. L. Morgan and others. Rev. A. B. Pipkins who was elected the chief secretary in this conference, for his efficiency and smoothness of language was highly commended. Rev. Leek of the Northeast Texas Conference, becoming so elated over the progress of the church of today compared with that of other days, made a ringing speech, which was received with continued applause. The Bishop, being animated over the speechmaking, arose, and, for logical reasoning and choice of diction, carried the conference away with his eloquence. The remaining reports were finished. The hour for election of conference delegates having arrived, the Bishop stopped the business of the conference and declared the conference ready for the election of the delegates. Rev. G. E. Taylor, D. D., and J. R. Melontree, A. B., were elected secretaries. Dr. T. C. Denham and Dr. J. A. Davis were elected judges. After a smooth and spirited ballot, Rev. B. W. Roberts, D.D., P. C. Hunt, D. D., R. Deal, M. D. Moody, D. D., and H. L. Trapp were elected delegates to the General Conference, which meets in the city of Columbus, Ohio. The alternates are Rev. H. McKenna, D. B. Stovall, J. R. Melontree, A. B.; J. M. Gentry and C. H. Hopkins. The Bishop called the delegates around him and complimented them on their victory. The afternoon session was one of pleasure, though filled with work. Many of the old heroes of the African Methodist were in the conference to bid the younger men to push onward the work that has been planted. At night a large and appreciative congregation gathered to hear the sermon of Rev. J. A. Davis, D. D., of Nashville, Tenn. Rev. M. D. Moody, D. D., who was to preach the Missionary sermon, was sick and requested Dr. Davis to preach for him. Dr. Davis, with his choice diction, his oratorical flights, his profound and logical reasoning, swept the large mass of people into wild delight. Long, long, long live Dr. Davis to bless the church and race. The good Bishop who presides over this conference is a natural born ruler, a sainted man and a high churchman. The conference is running smoothly with great success.

THIRD DAY'S MORNING SESSION.

Met at 9 a. m. with Rt. Rev. M. B. Salters, D. D., presiding. Our dollar money increased $1,000 over last year. The great climax of the session will culminate Sunday when the ordination of twelve or more ministers will take place.

FOURTH DAY'S SESSION.

The Bishop proceeded to push forward the work with great rapidity. The reports were called. The committeemen on various subjects reported. In the afternoon the Women's Mite Missionary Society met with Mrs. M. B. Salters in the chair. After all preliminaries, Mrs. Salters arose and delivered one of the best addresses that was ever listened to from a woman in the city of Palestine.

Sunday was a high day.
Monday was closing day.
Everything carried on just grand.
W. B. Hays.
Jacksonville, Texas.

The White Side of a Black Question.

Verbena, Ala., Dec. 18th, '99.
Bishop H. M. Turner:

Dear Father—I am selling a great book, "The White Side of a Black Subject," which book has all the valuable information in it relative to the Negro. This book shows that from 120 to 150 thousand Africans were sold and stolen and were put aboard the slave ship to bring to the United States, and at one time 130 live souls were thrown over board and drowned in the sea, and during slavery 37½ millions were taken in all, and 12½ millions were lost in the deep, and it makes my heart bleed and I will not be satisfied until I reach Liberia.

Please let the world know that I am in favor of migration and will do all I can for the society.

Your son in the gospel,
R. L. Friberson.

GOOD HEALTH CAN ONLY BE SECURED

By the use of a GOOD MEDICINE—nature's herbs and roots honestly prepared and scientifically compounded, as by the formula on the following facsimile Label:

PRICE 50 CENTS.

THE QUICKEST ACTING AND MOST BENEFICIAL MEDICINE EVER PUT UP.

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NATURE'S HERB CURE.

The Modern Cure for All Troubles and Disorders of the Blood, Skin, Stomach, Liver, Kidneys, Bowels, Bones or Brain.

A POSITIVE REMEDY.

Special inducements to agents can be secured by writing at once to NATURE'S HERB CURE, 16 Austell Building., Atlanta, Ga.

THE WONDER OF THE AGE IS THE

African Limbless Cotton

Grown by REV. I. N. FITZPATRICK Near Opelika, Ala.

This Very Prolific Plant Yields from One to Five Bales to the Acre.

The fibre is said to be one of the finest in the world, and is worth nearly twice as much as the ordinary cotton. The stalk grows from 4 to 14 and 15 feet high, has from 40 to 250 bolls to stalk, and more at times, according to richness of the soil and seasons. The following are a few of the testimonials of those who bought the seeds from Rev. Fitzpatrick last fall:

Mt. Meigs, Ala., Oct. 1, 1899.

Rev. I. N. Fitzpatrick:

Dear Sir:—From the two pounds of African Limbless Cotton seeds that I bought of you last fall I have gathered a bale weighing 500 pounds. I only planted 20 rows an acre long. Would have made more to the acre, but was injured by the storm and drought. I am certain that if the cotton is planted earlier, and with favorable seasons, that it will yield more to the acre than you said it would. Yours very respectfully, Sheppard Murdock.

Pike Roads, Ala., Nov. 1, 1899.

Rev. Fitzpatrick:

Dear Sir—I am delighted with your cotton, and think that it will do more than you represented it to do. I bought one pound of seeds from you, and made one bale of cotton weighing 400 pounds; and I have already sold $50 worth of seeds. Those who saw the cotton growing engaged the seeds before I picked the cotton. I can sell a ton of seeds if you can spare them. Write me. Yours, Etc., J. B. Blackburn.

We have scores of letters, such as the above, from parties we sold seeds to last fall, and would gladly gvie names and postoffice addresses, but it would make this circular too large to be convenient.

CASH RATES FOR THE SEEDS

Peck (will plant 2 acres dropped in 3-foot rows)........$2.50
Half bushel........................4.75
One bushel........................9.00

If you wish to secure the seeds for another year, act at once, as many wrote me this spring too late to obtain them. Direct all letters to me, Box 185, Opelika, Ala. Yours truly, I. N. FITZPATRICK.

During my absence in South Africa, my wife, Mrs. I. N. Fitzpatrick, at Opelika, will answer all letters and fill promptly all orders.

The Negro in Etiquette.

306 N. Fourth St.,
St. Louis, Mo., Jan. 5, 1900.
Bishop H. M. Turner, Atlanta, Ga.:

Dear Sir—I have written a book, which is now in the hands of the publishers, entitled "The Negro in Etiquette." This has been written, not so much in the hope of gain or glory as in a sincere desire to use what talent God has given me (see Matthew xxv) to the betterment and uplifting of our race. It embodies the results of my observations during many years of experience as a teacher, that, as a people, we are painfully deficient in many of the refinements of life, deficiencies which afford the humorist and caricaturist subjects for mirth in the printed page and on the stage, is only too apparent to those of us who use our perceptive faculties. And it should be esteemed a sacred duty for us to use every effort, by the spoken and written word, by precept and by example, to raise the ethical standard of our people.

I have, among other matters, taken up such subjects as the tendency to unduly boistrous tones of voice, the unseemly loud laughter, fidgeting, whispering and note-passing in church, too much freedom in kissing, the shiftless man and slovenly housekeeper, the overdressed fop and cologne-besprinkled young woman, etiquette of the home, the street and of travel—in a word, I have endeavored to point out, in such simple language that "he who runs may read," wherein we, as a people, may so improve our manners and raise our ideals as to insure the respect of our white neighbors and to cease to be the butt for the mirthful shafts of their writers, artists and cartoonists.

I desire to enlist the interest of the influential men of our race in disseminating this work. It is neatly published in cloth binding by Buxton & Skinner, the well known publishers of St. Louis, and is freely illustrated. Aware of your influence with the people of your community, I write to ask you if, in your leisure hours, you could devote a little time to it. The book will sell for $1.50. I have, in a personal canvass, obtained as many as 60 orders in a week, so that there are possibilities of employing your leisure to excellent advantage.

Should you feel disposed to entertain this offer I shall be pleased to send you illustrated prospectus, free of charge, with all necessary information.

Awaiting your reply, sincerely yours, E. M. Woods.

Address care Buxton & Skinner, St. Louis, Mo.

AGENTS WANTED.

The German Coffee Berry and Great Chili Squash Seeds, raised by P. A. Lawson, Selma, Ala. One package by mail, 15 cents. tf

The Voice of Missions.

The heirs of twelve deceased preachers who were members of the Preachers' Aid Association were made glad by the reception of some needed Christmas money.

Rev. J. T. Jenifer, the secretary, last week divided a couple hundred dollars among the wives and children of the two Pompey brothers: R. W. Sinkler, G. M. Holland, J. F. Lane, J. T. Green, W. S. Bowman, E. A. Shepard, S. G. Glover, R. H. Alexander, E. D. Spellman, J. T. Rex, from the balance amounts remaining to their credit to date.

This association is proving to be of an incalculable blessing to the ministry of the A. M. E. Church.

OUR SENTIMENTS.

H. M. T.

My country, 'tis of thee,
Dear land of Africa,
Of thee we sing;
Land where our fathers died,
Land of the Negro's pride,
From every mountain side
God's truth shall ring.

My native country, thee,
Land of the black and free,
Thy name I Love;
To see thy rocks and rills,
Thy woods and matchless hills,
My heart with rapture thrills,
Like that above.

When all thy slanderous ghouls,
In the bosom of Sheol,
Forgotten lie,
Thy monumental name shall live,
And suns thy royal brow shall gild,
Upheaved to heaven high,
O'er toppling thrones. tf

Death Invades the Ministry.

Thomasville, Ga., Dec. 2d, 1899.
Bishop H. M. Turner, Atlanta, Ga.:

Dear Bishop—I write to report the death of Rev. D. F. Porter's wife. She died Nov. 26th, 1899, after thirteen hours' illness. She was carried to her home in Valdosta, where she was buried. The family was accompanied by Rev. Brookins and friends. Rev. Porter was former pastor of the A. M. E. Church here and we all sympathize with him in his sad bereavement. Most respectfully,
D. L. Moore and
Richard Greene.

"HINTS ON THE CARE OF CHILDREN."

Every woman who has anything to do with the care of small children should own this book. She would find it to be to the body what the Bible is to the soul, if she would carefully read and patiently follow the instructions in contains.

Price 50c.

To be obtained from the author,

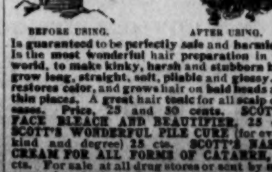
Mrs. Lucy E. Hubert.

201 S. Water Street, - - York, Pa.

AGENTS WANTED.

Enclose 2c stamp for reply, and we will send particulars telling how you can make from $75 to $150 per month, and also be presented with a fine Gold Watch. Address,
Scott Remedy Co.
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It is a noticeable fact and yet one greatly deplored, that during the past few years the number of educated young colored men to enter the ministry has steadily decreased. This hardly applies to the vast number of country preachers who are invariably "called" and who so often "go" unprepared and oftimes utterly unfitted morally or mentally to discharge the sacred duties of the ministry. If not on the increase this class is certainly not decreasing, and the same amount of emotionalism, avarice and immorality peculiar to the average unlettered Negro exhorter is constantly being thrust upon a suffering public.

To this latter class of men, many of whom enter into the work with all sincerity, the Bible School at Tuskegee Institute, Tuskegee, Alabama, offers unusual advantages. When an opportunity becomes so flattering as to offer to any worthy Christian young man a chance to secure this training free of charge (the only charge being a moderate expenditure of muscle) then it is time for all to stop complaining of a lack of opportunity. The young colored man of Alabama or any Southern State possesses an opportunity which no white boy, similarly situated, possesses. There is not an institution in the South where a white boy can go and secure an education by means of his labor.

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SOUTHERN RAILWAY.

Condensed Schedule of Passenger Trains. In Effect Dec. 4th, 1899.

Northbound.	No. 12 Daily	Ves. No. 38 Daily.	No. 18 Ex. Sun.	Fst. Ml No. 36 Daily.
Lv. Atlanta, C. T.	7 50 a	12 00 m	4 35 p	11 50 p
" Atlanta, E. T.	8 50 a	1 00 p	5 35 p	12 50 a
" Norcross	9 30 a	....	6 25 p	1 50 a
" Buford	10 05 a	....	7 08 p	....
" Gainesville	10 35 a	2 22 p	7 40 p	2 35 a
" Lula	10 58 a	2 42 p	8 03 p	2 50 a
Ar. Cornelia	11 25 a	3 00 p	8 30 p	....
Lv. Mt. Airy	11 30 a	....	....	....
" Toccoa	11 56 a	3 30 p	....	3 43 a
" Westminster	12 31 m	....	....	4 20 a
" Seneca	12 52 p	4 15 p	....	4 37 a
" Central	1 45 p	....	....	5 02 a
" Greenville	2 34 p	5 22 p	....	5 50 a
" Spartanburg	3 37 p	6 10 p	....	6 45 a
" Gaffneys	4 20 p	6 44 p	....	7 25 a
" Blacksburg	4 38 p	7 00 p	....	7 45 a
" King's Mt.	5 06 p	....	....	8 08 a
" Gastonia	5 25 p	....	....	8 33 a
Lv. Charlotte	6 30 p	8 25 p	....	9 35 a
Ar. Greensboro	9 32 p	10 48 p	....	12 10 p
Lv. Greensboro	....	10 50 p	....	....
Ar. Norfolk	....	7 50 a	....	....
Ar. Danville	11 25 p	11 51 p	....	1 35 p
Ar. Richmond	6 40 a	6 40 a	....	6 25 p
Ar. Washington	....	6 42 a	....	9 10 p
" Baltm's PRR.	....	8 00 a	....	11 35 p
" Philadelphia	....	10 15 a	....	2 56 a
" New York	....	12 43 m	....	6 23 a

Southbound.	Fst. Ml No. 35 Daily.	Ves. No. 37 Daily.	No. 11 Daily	No. 17 Ex. Sun.
Lv. N. Y., P. R. R.	12 15 a	4 30 p	....	....
" Philadelphia	3 50 a	6 55 p	....	....
" Baltimore	6 31 a	9 20 p	....	....
" Washington	11 15 a	10 43 p	....	....
Lv. Richmond	12 01 m	12 01 nt	12 10nt	....
Lv. Danville	6 15 p	5 50 a	6 10 a	....
Lv. Norfolk	....	9 35 p	....	....
Ar. Greensboro	....	6 45 a	....	....
Lv. Greensboro	7 36 p	7 05 a	7 37 a	....
Ar. Charlotte	10 00 p	9 35 a	12 05m	....
Lv. Gastonia	10 48 p	....	1 12 p	....
" King's Mt.	....	....	1 38 p	....
" Blacksburg	11 31 p	10 45 a	2 06 p	....
" Gaffneys	11 46 p	10 56 a	2 24 p	....
" Spartanburg	12 26 a	11 34 a	3 15 p	....
" Greenville	1 25 a	12 30 p	4 30 p	....
" Central	....	....	5 25 p	....
" Seneca	2 30 a	1 38 p	6 13 p	....
" Westminster	....	....	6 30 p	....
" Toccoa	3 25 a	2 18 p	7 10 p	....
" Mt. Airy	....	....	7 38 p	....
" Cornelia	....	3 00 p	7 40 p	6 35 a
" Lula	4 15 a	3 18 p	8 14 p	6 57 a
" Gainesville	4 35 a	3 37 p	8 40 p	7 20 a
" Buford	....	....	9 12 p	7 48 a
" Norcross	5 35 a	....	9 43 p	8 27 a
Ar. Atlanta, E. T.	6 10 a	4 55 p	10 30 p	9 30 a
Ar. Atlanta, C. T.	5 10 a	3 55 p	9 30 p	8 30 a

"A" a. m. "P" p. m. "M" noon. "N" night.

Chesapeake Line Steamers in daily service between Norfolk and Baltimore.

Nos. 37 and 38—Daily. Washington and Southwestern Vestibule Limited. Through Pullman sleeping cars between New York and New Orleans, via Washington, Atlanta and Montgomery, and also between New York and Memphis, via Washington, Atlanta and Birmingham. First class thoroughfare coaches between Washington and Atlanta. Dining cars serve all meals en route. Pullman drawing-room sleeping cars between Greensboro and Norfolk. Close connection at Norfolk for OLD POINT COMFORT.

Nos. 35 and 36—United States Fast Mail runs solid between Washington and New Orleans, via Southern Railway, A. & W. P. R. R. and L. & N. R. R., being composed of baggage car and coaches, through without change for passengers of all classes. Pullman drawing room sleeping cars between New York and New Orleans, via Atlanta and Montgomery. Leaving Washington each Wednesday, a tourist sleeping car will run through between Washington and San Francisco without change. Dining cars serve all meals enroute.

Nos. 11, 37, 38 and 12—Pullman sleeping cars between Richmond and Charlotte, via Danville, southbound Nos. 11 and 37, northbound Nos. 38 and 12.

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W. A. TURK, Gen'l Pass. Ag't., Washington, D. C.
S. H. HARDWICK, Ass't Gen'l Pass. Ag't., Atlanta, Ga.

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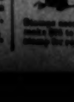
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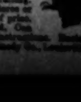
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Schedule in Effect Nov. 5, 1899.

SOUTHBOUND.

	No. 403.	No. 41.
Lv. New York, Penn. R.R.	*11 00am	*9 00pm
Lv. Washington, "	5 00pm	4 30am
Lv. Richmond, A. C. L.,	9 00pm	9 05am
Lv. Portsmouth, S. A. L.	*8 45pm	*9 20am
Ar. Weldon,	11 10pm	11 43am
Ar. Henderson,	12 56am	1 35pm
Ar. Raleigh,	2 22am	3 30pm
Ar. Southern Pines,	4 27am	6 00pm
Ar. Hamlet,	5 14am	7 00pm
Lv. Wilmington, S. A. L.	....	* 305pm
Ar. Monroe, "	* 6 53am	*9 12pm
Ar. Charlotte, "	*8 00am	*10 25pm
Ar. Chester, "	*8 13am	*10 55pm
Ar. Greenwood,	10 45am	1 12am
Ar. Athens,	1 24pm	3 48am
Ar. Atlanta,	3 50pm	6 15am

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S. A. L.	* 1 00pm	*8 50pm
Ar. Athens,	3 08pm	11 05pm
Ar. Greenwood,	5 40pm	1 46am
Ar. Chester,	7 53pm	4 08am
Ar. Monroe,	9 30pm	5 45am
Lv. Charlotte, S. A. L.,	* 8 20pm	*5 00am
Ar. Hamlet, "	*11 10pm	*7 43am
Ar. Wilmington, "	*.......	*12 05pm
Ar. Southern Pines, S.A.L.	*12 02am	*9 00am
Ar. Raleigh,	2 08am	11 13am
Ar. Henderson,	3 26am	12 45pm
Ar. Weldon,	4 55am	2 50pm
Ar. Portsmouth,	7 25am	5 20pm
Ar. Richmond, A. C. L.,	*8 15am	*7 20pm
Ar. Washington, Penn. R.R.	12 31pm	11 20pm
Ar. New York,	6 23pm	6 53am

* Daily. † Daily except Sunday.

Nos. 403 and 402.—"The Atlanta Special," Solid Vestibuled Train of Pullman Sleepers and Coaches between Washington and Atlanta, also Pullman Sleepers between Portsmouth and Charlotte, N. C.

Nos. 41 and 38.—"The S. A. L. Express," Solid Train, Coaches and Pullman Sleepers between Portsmouth and Atlanta.

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E. ST. JOHN, Vice President and Gen. Mgr.
V. E. McBEE, Gen'l. Superintendent.
H. W. B. GLOVER, Traffic Manager.
L. S. ALLEN, Gen'l. Pass. Agent.
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